THE

CHRISTIAN OBSERVER.

No. 14.] FEBRUARY, 1803. [No. 2. Vol. II.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF IGNATIUS.

THIS apostolical man succeeded St. Peter as Bishop of the Church of Antioch, about the year of Christ 70. By Eusebius he is represented as second, but by Jerom as third in the succession. Both accounts may nevertheless be true, as the one historian might reckon inclusively, and the other not. Ignatius appears to have been his original name; though he seems to have assumed that of Theophorus when he became a Christian. Of his birth and parentage nothing is known: that he was an Asiatic, there can be no doubt, and he was probably a Syrian. Though he occupied, during the time of Domitian's persecution, the conspicuous and dangerous station from which he was afterwards called to martyrdom, Ignatius was preserved by Divine providence to act his part on a nobler theatre than Antioch, from which it is probable that he would not have been removed, had he been called to suffer at the former period. But an interview with Trajan at that place, which was sought by Ignatius in expectation of averting the Emperor's displeasure from the Church in general, by turning it upon himself, produced in its consequences several of the most memorable and edifying circumstances in ecclesiastical story. For to this interview is owing a very interesting conference between the Emperor and the Martyr; a sentence to the wild beasts at Rome, pronounced by Trajan in person; the particulars of a long and trying journey to that capital; of an interview by the way with Polycarp and his brethren, at Smyrna; and, lastly, the Epistles of Ignatius to the Seven Churches of Asia, dictated as his dying exhortations, and containing an original portrait both of the state of his own soul, and of their respective situations at that early period. His conference with Trajan was retrieved by Abp. Usher, from an ancient martyrology, which bears strong marks of authenticity, and is at least free from those symptoms of fraud and imposture, which too often disgrace that species of ancient narrative. The first address of the Emperor to the Bishop of Antioch, proves how much the native mildness of his temper was warped by religious prejudice.

Impious wretch! who fearest not to break our laws in thine own person, and even labourest to entangle others in the same snare.

Ign. Theophorus ought not to be called impious, for evil spirits no longer dwell in the servants of God. But if you call me impious because of my enmity to those spirits, I freely own the charge. For by the assistance of Christ, the heavenly king, I have broken all their snares.

Emp. Who is this Theophorus?

Ign. The man who hath Christ dwelling in him.

Emp. And do not the gods reside in us also, when they give us victory against our enemies!

Ign. You greatly err in calling dæmons by the name of gods. For there is no God but one, the God who made heaven and earth, the sea and all things that are therein, and one Jesus Christ his only begotten Son, whose kingdom I pray may be my inheritance.

Emp. What! The kingdom of that man who was crucified under Pilate?

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Emp. What! The kingdom of that man who was crucified under Pilate?

Ign. Yes: his kingdom, who nailed

to his cross my sin with its father, and hath subjected all the wiles and malice of Satan to those who bear HIM in their heart.

Emp. Dost thou then profess to bear him within thee?

Ign. Doubtless I do; for it is written, "I will dwell with them, and walk in them."

This bold confession produced the intended effect, and Trajan, who considered Ignatius as the ringleader of a dangerous and fanatical sect, instantly pronounced upon him the following sentence. "Ignatius having confessed that he bears within himself the man who was crucified, we command that he be carried by a band of soldiers to Rome, there to be exposed to wild beasts."

Such and so terrible was the sentence drawn forth by a confession which, in any other cause than that of Christ, would have produced in a mind like that of Trajan nothing more than a mixture of pity and contempt.

It has been doubted, and with some reason, who is meant by Theophorus in the foregoing dialogue. It should seem from the general turn of the passage, to mean the Christian in general, and so the earlier ecclesiastical writers seem to have taken it: but the later Greeks, from Throdoret downward, understand it as an assumed name of Ignatius himself. The controversy is scarcely worth a decision.

The Emperor's commands would not long be delayed: we may imagine, though they have never been related, the many tender and edifying circumstances which would attend the last parting of Ignatius from his family, his friends, and his flock. He was first conducted to Seleucia, and thence coasted along to Smyrna, where he was indulged in an interview with Polycarp, and many other eminent Christians. Nor was his departure greatly hastened; for of the seven Epistles of Ignatius which have come down to us, four were written from this place, and shew that the writer wanted neither time nor leisure when he wrote them. The cause of Ignatius was adopted by all the Asiatic Churches: all sympathized in his sufferings, or anticipated his triumph. Bishops, Presbyters, Deacons, flocked to Smyrna, to have a last interview with the martyr, and his instructions were received with that peculiar reverence which always accompanies the last words of those who devote themselves for the truth. Yet all these demonstrations of applause and veneration had no improper effect on a mind humbled at once and fortified by divine grace: "For though I am in bonds," saith he, "for the name of Christ, I am not yet perfected in him. It is but now that I begin to be his disciple, and I want to be supported by you in faith and patience." These sentiments ought to have had greater weight with the martyrs of later times, some of whom appear to have been actuated in a very improper degree by the love of that applause which is sure to accompany every species of heroism from its own partizans.

But this season of refreshment and mutual joy must come to an end; his keepers probably endangered their own safety by delay, and Ignatius was conveyed to Troas: here, however, another comfort awaited him; as he was met by intelligence that the persecution of his flock at Antioch had ceased. Here also he met with the same tokens of affectionate regard from the neighbouring Churches, which he had experienced at Smyrna; and here Providence indulged him with a second interval of leisure to write three other Epistles. I suspect this indulgence to have been immediately providential, as nothing but unfavourable winds and weather could have procured any further intermission of his journey, when the spectacles at Rome were approaching, and it was now more than possible that he might arrive too late. Neither did Ignatius study delay: on the contrary, he seems to have precipitated his fate, and to have prevented the means of his own safety with an anxiety for death, not altogether to be approved, and certainly not authorized either by the conduct of Christ or St. Paul. From that part of the European coast, which is opposite to the Troad, the martyr and his company now jour-

neyed over land through Macedonia and Epirus. They next embarked on the Ionian sea, and instead of landing at any of the ports on the Adriatic, coasted round the southern parts of Italy, and doubled, as appears, the promontories of Pachynum and Lilybæum in Sicily. Turning to the north after a long course, they came in view of Puteoli, which instantly reminding Ignatius of St. Paul, his great forerunner in the same race, he was desirous of landing there, but was prevented by a storm which suddenly arose, and hurried him nearer to the place of his martyrdom. Ignatius disembarked at Ostia, where he was met by some Christian brethren, who were anxious for his preservation, and were willing in this last extremity to exert their little influence to effect it. But Trajan was now on the confines of Parthia, and what subordinate magistrate would dare to suspend the execution of the imperial sentence? Neither did Ignatius wish, nor would have consented to its suspension.

On his arrival at Rome, he was brought before the Prefect of the city, and soon after led to execution, attended by many of the Roman Christians in person, and by the prayers of all the rest. He also prayed to the Son of God for the peace of all the Churches, for the continuance of unity and love, and for an end of that severe persecution.

Nothing but the last trial of his faith and patience now remained; he was exposed to the wild beasts: his sufferings appeared to have been short, as his consummation was triumphant. His body was so nearly devoured, that few bones only were left, which the attendants collected with care, and conveyed for interment to Antioch. A decent respect to the remains of illustrious sufferers of which this is the first instance in ecclesiastical history, soon degenerated into a base and abject superstition.

To the Editor of the Christian Observer.

As you profess to admit biblical criticisms, the following remarks on the 50th psalm are at your service if you think them worthy of a place in your respectable miscellany.

In the interpretation of scripture, the cardinal rule is first to endeavour to be fully acquainted with the general design and scope of the sacred writers. The subordinate parts need not at first be accurately studied: they require only to be considered as throwing light upon the main purport of the writer, in cases where, as in many of the sacred writings, that purport is to be collected solely from the intrinsic evidence. But when they have served this purpose, and discovered the general design of the writer, or explained the probable occasion upon which he wrote, they should then be distinctly reconsidered, with a special view in each paragraph, as far as it will bear, to that design or occasion. A light will thus be thrown upon passages otherwise obscure; a new meaning will often be given to sentences which, considered as detached, might have had a very different sense imposed on them. In a word, the connection of the writer must be studied, and the unity of his design, as far as the subject extends, be maintained unbroken.

By not paying a sufficient attention to this rule, many commentators have, I conceive, destroyed the harmony, and even mistaken, the sense of the sacred penmen. In the psalm before us, they have, if I am not deceived, weakened its force, and defaced its beauty, by representing it as containing a number of prophetic truths, important indeed, but connected with each other by no very strict bond of association; instead of considering it as a whole, the several parts of which are all united to each other by the closest connection. Thus they tell us, one part seems to describe the day of judgment, another relates to the promulgation of the Gospel, here the abolition of the Jewish sacrifices is intimated, and there the punishment of hypocrisy in religion is foretold.

To me, Sir, I own, this psalm presents no such various or distant meanings. It seems to possess a complete unity of subject, which the author adorns by a most beautiful and magnificent display of scenery, and enlivens by spirited and convincing appeals to the understanding. Every sentence, every word in it, bears an immediate reference to the main subject; a subject

certainly of great importance to the whole human race, viz. the readiness of God to hear and answer the prayers of his creatures in distress. Under this view, let us examine the structure and parts of the whole.

* *The mighty God, even Jehovah, speaks; and calls the earth from the rising of the sun unto the going down thereof. Out of Sion in perfection of glory, God shineth. Our God cometh; and will not keep silence. A consuming fire goes before him, and round him rages a violent tempest. He calleth the heavens from above, and the earth, that he may contend in judgment with his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness; for God is judge himself.*

More magnificent imagery cannot be conceived than that, which is presented in the opening of this psalm. The *mighty God*, whose power enables him to accomplish whatever he pleases in heaven or in earth, even *Jehovah*, known particularly under that title as a God propitious to his creatures, *speaks*, and summons together all the inhabitants of the earth; for the subject of his discourse is of equal concernment to all, *from the rising of the* sun to the going down thereof. It is before *Sion* that the scene is laid; before *Sion*, illustrious for so many remarkable interpositions of divine deliverance, so many rich displays of pity and benignity to man; *Sion*, where the visible Shechinah had long been a wonderful testimony of God's dwelling amongst men as their friend and father; where God was well known in her palaces as a sure refuge: *Before Sion*, the countless multitude was assembled. They wait and God approaches. He is arrayed with ensigns of majesty, which mark at once his right to the confidence of his people, and his power to fulfil the petitions they make unto him. He comes attended with legions of *Angels* from heaven—*Angels*, the constant witnesses of the truth of his promises, and the readiness he has ever shewn to pity and succour the afflicted children of men.

While the attention of this vast assembly is turned in awful suspense, to the glorious being who appears in it, he commands his "*saints*," those who are more particularly connected with him by covenant, to separate from the mass of the ungodly, and to approach more nearly to his throne. These he first addresses.

"*Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I do not reprove thee on account of thy sacrifices, or thy burnt-offerings; they have been continually before me. I do not come to take any bullock out of thine house, or he-goats out of thy fold, for every beast of the forest is mine, and so are the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry I would not tell thee, for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?*—OFFER UNTO GOD THANKSGIVING, AND PAY THY VOWS UNTO THE MOST HIGH, AND CALL UPON ME IN THE DAY OF TROUBLE, I WILL DELIVER THEE, AND THOU SHALT GLORIFY ME."

Man is prone to superstition. Ignorant of the greatness and majesty of his creator, he is apt to think that God can be pleased with gifts, and delighted with the vain honours of incense and sacrifice. In all ages, man has been prone to believe, that something external, some right or ceremony, possesses some intrinsic value in the eyes of the Lord of Hosts. The assembled multitude would, therefore, probably expect, that God had made this solemn appearance to institute some new rites, to demand hecatombs of sacrifices, or to require a more punctual performance of the stated solemnities of religion. This vain, this degrading idea of the Deity, is fully refuted by the energetic language, in which is pointed out the utter inutility of all sacrifices to the creator of heaven and earth. By an irradiation of divine truth equally instructive and convincing, a just view of the nature of God and of the services he requires from man, is there con-

* Some liberty has been taken with the translation, which is partly justified by Bishop Lowth's version, and partly by the evident signification of the place.

veyed. We perceive that it is for the benefit of man and not of God, the divine king holds communication with his creatures; that the name of *God* should impress man with the ideas of protection, of benignity, of watchful providence; that God has instituted every ceremonial of worship merely as the vehicle of bringing man nearer to his Maker, by adapting, to the infirmity of sense, the spirituality of religion; that, in a word, "GOD IS THE FATHER" of his creatures, and will prove himself to be such to them, by the sensible test of delivering them when, placing their whole dependence upon him, they call upon him in trouble. It is CONFIDENCE, therefore, which God comes from heaven to claim. He requires his creatures in trouble to honour him by dependence upon his goodness and care: he enjoins them, when they are delivered from trouble, to ascribe (as they ought) that deliverance immediately to God, and to honour him by the offering of thanksgiving, and by paying the vows they made in their distress.

The same superstition which is prone unduly to magnify the ceremonials of religion, is equally apt to tax the Deity with injustice and want of faithfulness to his promise, when he does not, in every instance, speedily relieve the distress of the afflicted in answer to their cries. Hence the reply, which would naturally be made to this express declaration of the readiness of God to answer prayer, is prevented and answered —"We *have* called," the wicked will say, "upon the Lord in our trouble, and we have prayed to him earnestly, yet he has not delivered us." In how many sceptical minds does this objection possess a firm hold. Jehovah, therefore, vindicates the truth of his word, and exposes the vain presumption of the wicked, by explaining the nature of that prayer to which deliverance will be surely granted. It is not the mere cry extorted by distress, which can be called prayer. The distinction between this and true prayer is forcibly stated in the prophet Hosea, ch. vii. ver. 14. "*They have not cried unto me when they howled upon their beds: they assemble themselves for corn and wine and they rebel against me.*" That humble confidence in God, which true prayer supposes is necessarily made up of veneration for his character, admiration of his perfection, gratitude for his kindness, and, of course, obedience to his commands. There is a connection, therefore, between true prayer and holiness of life necessary and inseparable: well would it be for the world if this connection were clearly understood. Multitudes would no longer deceive themselves, by kneeling down in the morning to repeat a form of prayer, from which they rise to neglect almost every precept of the Gospel. They would understand the meaning of those important, but neglected, words of St. John, 1 Epist. chap. iii. ver. 19. "*Hereby we know that we are of the truth, and shall assure our hearts before him; for if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God; and whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.*" What the Apostle here declares, is the same truth which is inculcated in the latter part of the psalm before us.

"*But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?*" (as if I would afford thee the benefit of it without compliance with the terms it prescribes) "*seeing thou hatest instruction, and hast cast my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with the adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; yea, and hast slandered thy own mother's son. These things hast thou done, and I kept silence, and thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this ye that forget God,*" (who offers now to be your friend and parent, but will prove your terrible judge, if you continue to forget him); *lest I tear you in pieces and there be none to deliver.*"

The divine speaker concludes with a suitable lesson of instruction to each of the divided classes: to his saints, he addresses this important maxim—"WHOSO OFFERETH ME PRAISE," (not merely sacrifice) "HE GLORIFIETH ME;" to the rest, he delivers a caution equally instructive—"TO HIM THAT, (not only cries for help in distress, but) ORDERETH HIS CONVERSATION RIGHT, WILL I SHEW THE SALVATION OF GOD," will I manifest the deliverance I am entreated to effect.

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HORÆ VECTENSES, NO. II.

(Continued from our last, p. 8.)

THE object of the present inquiry is to ascertain what were the real opinions of the first reformers on the important doctrine of JUSTIFICATION. There are two methods of ascertaining these: the one by a direct reference (similar to that made in the former part of this paper to the writings of the Martyrologist Fox) to their own explicit statements, both in public and private documents; the other, by examining into the assertions of their Romish adversaries, and thence deducing, with accuracy, what it was that the protestants opposed and denied. These two methods mutually reflect light upon each other, and correct any erroneous conclusions which a perusal of one side of the question alone might lead to. Experience shews, that persons, of very opposite sentiments, frequently appeal to the writings of the old divines, in support of opinions diametrically opposite to each other; both challenging the same expressions, as declarative of their own statements of doctrine. Now nothing can be more certain, than that every one of those learned and pious writers had a determinate meaning in their own discussions on every important point, and designed to use such words as should express that meaning. Yet it so happens, that either from the occasionally dubious nature of language itself, or from some accidental peculiarity in the mode of statement, or from some strong expressions designed to clear their doctrine from false imputation and abuse, sometimes from the ruling prejudices and deep-rooted systematism of the reader, and very frequently from a want of experience in the style, language, and mode of reasoning adopted by the old authors accompanied by considerable ignorance of minute but essential historical facts: from one or more of these causes, I say, modern writers, of very different

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(Continued from our last, p. 8.)

THE object of the present inquiry is to ascertain what were the real opinions of the first reformers on the important doctrine of JUSTIFICATION. There are two methods of ascertaining these: the one by a direct reference (similar to that made in the former part of this paper to the writings of the Martyrologist Fox) to their own explicit statements, both in public and private documents; the other, by examining into the assertions of their Romish adversaries, and thence deducing, with accuracy, what it was that the protestants opposed and denied. These two methods mutually reflect light upon each other, and correct any erroneous conclusions which a perusal of one side of the question alone might lead to. Experience shews, that persons, of very opposite sentiments, frequently appeal to the writings of the old divines, in support of opinions diametrically opposite to each other; both challenging the same expressions, as declarative of their own statements of doctrine. Now nothing can be more certain, than that every one of those learned and pious writers had a determinate meaning in their own discussions on every important point, and designed to use such words as should express that meaning. Yet it so happens, that either from the occasionally dubious nature of language itself, or from some accidental peculiarity in the mode of statement, or from some strong expressions designed to clear their doctrine from false imputation and abuse, sometimes from the ruling prejudices and deep-rooted systematism of the reader, and very frequently from a want of experience in the style, language, and mode of reasoning adopted by the old authors accompanied by considerable ignorance of minute but essential historical facts: from one or more of these causes, I say, modern writers, of very different

sentiments on controverted doctrines, think (and I readily admit, that they often conscientiously think) they can each find confirmation of their own respective ideas, in the writings of the reformers and their immediate successors. But although both may be conscientious in their conclusions, yet it is impossible they can both be right. Under this dilemma, therefore, it appears to be a very decisive method of settling the dispute, to appeal to the declared opinions of their popish adversaries, who never failed to express themselves in unequivocal plainness of speech against the Protestants, and thus to interpret what may be deemed the doubtful language of the latter, by comparing it with those principles of the former, which it was their avowed purpose to oppose and refute.

I shall select a statement of the Romish doctrines on the controverted points of justification, faith, and good works from the decrees of the Council of Trent, from the annotations on the New Testament by the English Papists at Rheims, and from the writings of Cardinal Bellarmine. The principal points of controversy between the Papists and the Reformed were these:

1. What faith is?
2. Whether there are different kinds of faith?
3. Whether true faith is separable from charity, that is to say, piety to God and benevolence to man; or in other words, whether true faith is *necessarily* productive of good works?
4. In what manner faith justifies?
5. Whether faith alone justifies? that is, whether faith, in the *act* of justification, or the applying the merits and righteousness of Christ to the soul of the believer, does or does not require the active co-operation of hope, charity, and other graces and good works?
6. Whether good works be not only necessarily present in order to obtaining salvation, but whether they be also necessary, as *efficient causes* together with faith, of our salvation?
7. Whether there can be any good works without faith, or previous to justification?"

Many subordinate articles, connected with the foregoing, were agitated between them; but these are quite sufficient for our present purpose, and comprehend every essential point of controverted doctrine. On these questions the Papists held,

1. That faith has its proper seat only in the understanding, not in the heart and affections. —(Card. Bell. lib. i. de Justificat. cap. 6.)— That justifying faith is no confidence of the heart.—(Decr conc. Trid. sep. 6. can. 13.) That faith is only an act of the understanding. —(Annot. Rhem. Test. in 2 Corinth. xiii. sect. 1.) That the Faith which justifies is simply a general or universal believing of the articles of Christ's death, resurrection, &c. without any particular application of the promises to the soul of the believer.—Rhem. Annot. Rom. iv. sect. 9.)

2. That there are three kinds of faith, and that the three are in substance but one, viz. an historical faith, which is to believe the truth of whatever is contained in Scripture; the faith, or gift of working miracles; and the faith which justifies, or an assured belief of God's promises made in Christ; also that the faith which St. James calls a dead faith, is nevertheless a true faith, in substance the same with justifying faith.—(Rhem. Annot. in 1Cor. xii. 9. and James ii. sect. 12. Card. Bell. de Justificat. lib. i. c. 4.)

3. That true justifying faith may be separated from love and other Christian virtues, and may exist in the soul wherein these are *not* present—(Bell. de Justificat. lib. i. c. 15. Rhem. Annot. 1 Cor. xiii. James ii.)

4. That faith, so far as it justifies, does not do so as an *instrument* in apprehending the justice or righteousness of Christ, but as a proper and true *cause* it actually justifies, by the dignity, worthiness, and meritorious work thereof.—(Bell. lib. i. de Justificat. cap. 17. Rhem. Annot. Rom. iii. sec. 3.)

5. That faith is not *only* the cause of our justification, but there are other co-operating and procuring causes also, as hope, love and various good works, such as fasting, alms deeds, &c. &c.—(Rhem. Annot. Rom. viii. sect. 6. and Bell. lib. i. de Justificat. cap. 13.) That works are more efficacious than faith in the matter of justification.—(Rhem. on James ii. sec. 7.) Whosoever saith, that a man is justified only by faith, and that nothing else is required to *justification*, we pronounce him accursed.—(Dec. conc. Trid. sep. 6. can. 9.)

6. That good works are not only necessary to salvation, *necessitate præsentiæ*, because they must necessarily be present, and we cannot be saved without them; but also *necessitate efficientiæ*, they are necessary as *efficient* causes, together with faith, of our salvation.—(Bell. on Justificat. cap. 7.) Consequently, that God giveth everlasting life and glory to men, not *only according to*, but *for*, their works; and that works proceeding from grace, or inherent justice, as it was called, do deserve or merit heaven by their worthiness.—Rhem. on Rom. ii. sect. 2. and 1 Cor. iii. sect. 2.

7. That works done without true Christian faith, or before justification, may be meritorious towards salvation.—(Rhem. Annot. Rom. xiv. sect. 4.)

To these articles may be added, that the Papists maintained a twofold justifi

cation, a first and a second; the first wherein a sinner is made righteous by *infusion* of habitual righteousness; the second, wherein the just man makes himself more just by the practice of actual righteousness, that is, of good works.—(See Bell. and Rhem. Annot. sparsim.)

Having thus stated the principal points which they held in opposition to the Reformers, both at home and abroad, I will contrast the foregoing representation of the Popish doctrines with a summary of the Protestant system on the same articles, and this summary it shall be the business of some future numbers of the HORÆ VECTENSES, to prove to be strictly conformable to the sentiments of the Reformed Churches in general, and of our own in particular, which, so far as I have been able to investigate, is in perfect unison with the sister Protestant Churches on the doctrine of justification.

The Protestants held on the first article.

1. That faith is compounded of an assurance of the heart with a light of the understanding and knowledge of the mind, whereby we apply the promises of God made unto us in Christ to our own souls; or faith is a personal application to our own hearts, on scriptural grounds, of St Paul's definition, 'Faith is the substance of things hoped for, the evidence of things not seen.'

2. That the faith of miracles, and the historical faith, are by no means of the same nature with justifying faith; and that a dead faith, or one productive of no good works, and a true faith, are totally different in kind, as well as in effects.

3. That faith, and charity under which name was comprehended good works in general, as they are two different gifts and graces of the spirit, so in nature and property they may be distinguished: but in use they can never be separated; for where a true lively faith is, there also is charity; and where true love and charity is, it is an infallible sign of the presence of faith: that sanctification, therefore, is the *necessary* consequence of real faith, and that every pretence to the possession of true faith, unless it be a faith that worketh by love, is false, vain, and presumptuous.

4. That faith does not justify by the worthiness and dignity of it, or as it is a quality inherent in man, by any meritorious act, or by the work of believing, or as a proper efficient cause, but by way of an instrument only, being, as it were, the hand of the soul, whereby the sinner apprehends the righteousness of Christ.

5. That faith whereby we are justified, is to be considered partly as it is passive, partly as it is active; it is *passive* in apprehending the promises of God in Christ, and applying Christ with all his benefits, in which respect faith *only* justifies. It is also *active* in bringing forth good fruits, and quickening us to every good *work*, but *so* it justifies not. Faith then is inseparably joined with hope and charity, and *necessity* bringeth forth in us good fruit: but none of these concur with faith, in the act of justification; for wholly independent of its fruits, it is the office of faith alone to apply unto us the righteousness of Christ, whereby only we are made righteous before God. Faith alone, therefore, justifies the sinner, yet it is afterwards invariably productive of good works, which are the fruits and evidences of a justified state; just as fire is possessed of the two properties of heat and light, which cannot be separated from each other; notwithstanding these two qualities may act independently of each other in producing particular effects. The good tree is never without good fruit, yet the good fruit does not help to make the tree good: the tree is first good itself, before it can bring forth good fruit. So good works do not help to justify, that is, to *make* a man good; but first he is made righteous by the efficacy of faith, and then he bringeth forth good fruits, without which consequent production of fruits it is evident no man can be in a state of justification.

6. Hence it follows, that there is an *indispensable necessity* of good works, as lively testimonies of our faith, without which there is neither faith nor life, for "without holiness no man shall see the Lord;" but works are not the efficient or procuring causes of salvation; for holiness is a consequent of justification; men are first justified by faith through the grace of God, and after that, good works are wrought. So that neither shall any man be saved *for* his good works, nor will any man be saved *without* them, that is, without a real conversion of the heart from a state of sin to a state of holiness.

7. No works done without or before faith, and the inspiration of the spirit of Christ, can be good in any Christian or saving sense: the tree must first be made good before the fruit can be good, so a man must be made good before he can bring forth good works. Now by justification, he is first made righteous and holy; before it, therefore, he can do no good works.

On the foregoing principles, the Reformers consequently denied the distinction which the Papists made of a first and second justification, as will be hereafter seen by a review of their arguments on this subject.

Let it, however, in this, and in all

our attempts to illustrate the doctrine of the Bible and the church, be our aim to do so with a spirit of meekness and moderation; and if opposition should ever arise to the genuine principles of Protestantism, let us fight with the weapons of love. If, as we daily see, the *odium theologicum* should on one hand, give birth to rancorous and abusive language, let their opponents testify the superiority of their own cause, by exhibiting firm, though temperate, argument, untainted by that scurrility, hatred, and uncharitableness, which are so apt to betray the weakness of a cause, and which, at this moment, disgrace the pages of the majority of modern polemics. "There will come a time when three words uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit." Such was the maxim of the incomparable Hooker, and such must be the actuating principle of all Christian disputants, if they wish to see good days, and to contribute to the peace of Jerusalem.

L. R.

EXTRACTS FROM DR. NOWELL'S CATECHISM.

(Continued from p. 5.)

*** *The following is an abridgement of the Exposition of the Ten Commandments, given by the Pupil omitting the Questions of the Master.*

THE *exordium*, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," implies, that God is our creator, our preserver, our governor, and benefactor, and that we are under the strongest obligation to obedience. God, indeed, rescued the Israelites from bodily slavery, but he in like manner delivers all his people from the spiritual bondage of sin, and the tyranny of Satan, by his Son. This kind of deliverance equally belongs to all men, who place their confidence entirely in God, and diligently conform to his laws: they who neglect to do this, are here denounced guilty of the blackest ingratitude, by a commemoration of the wonderful kindness God has shewn them. But he will make a very unsuitable return for his deliverance from Satan, sin, and hell, who does not shew every mark of obedience and respect to the author of his liberty.

By the *injunction*, "Thou shalt have no strange Gods before me," we are to understand the prohibition of idolatry, and a command to confide in Jehovah alone as our God, and not to transfer to another the least part of that regard which belongs only to him. We are to revere him, and love him, make him our refuge and strength, and thankfully acknowledge him as the author of all our joys, by committing ourselves and all our concerns into his hands. The words "before me," signify that God observes the least possible advance towards idolatry, even in thought.

As in the *first* precept we are commanded to adore and worship the true God alone, so in the *second* we are forbidden the use of any outward form or bodily representation whatever, as highly unbecoming a "pure spirit," and as leading to superstition; but especially are warned against idolatry, the most stupid of all vices. God confirms and strengthens this law, by annexing sanctions to it. As a jealous God, he cannot bear any rival; for after he has given himself for us, of his own rich mercy, and not for our deserts, he may justly claim us as his own, and demand our entire submission. This is that band of a marriage union, as it were, between God and the souls of the faithful, who thus become his spouse. Hence it is expected, they should be faithfully attached to him alone, and love and honour him above all others.

In order to shew to what degree he detests idolatry, God threatens to punish, not only the offenders themselves, but their children also, and descendants; for as he testifies his love and mercy towards the pious, by defending and cherishing their posterity, and imparting that salvation which they did not merit; so he executes his indignation upon the ungodly, by depriving their children of this favour. Yet this conduct is perfectly just: for he is not bound to bestow that grace upon them, which they have no claim to; but may leave them to their own natural dispositions, such as he found them. But

lest God should seem to compel us merely by threatenings, he invites us also by promises of blessing the righteous together with their posterity. This blessing proceeds, in some measure, from the pious manner in which they educate their children, who become, as it were, the successors to their reverential fear, and love of God; but the most certain reason is, God's own promise, who is righteous in all his ways. This, indeed, is not an invariable rule; because pious parents have sometimes wicked children. Yet the conduct of God, in this respect, varies so little, that the rule may be considered as general.

In the *third* commandment, "taking God's name in vain," means the abusing of it, either by perjury, or foolish and rash swearing, or even naming it, without a just and weighty cause. We must not even mention the name of God without the greatest reverence. Concerning God and his works we are bound to think, and speak, in the most honourable manner.

In fine, whoever uses the name of God, unless for reasons the most important and sacred, abuses it.

All such as profane his holy name, by evil habits, or thoughtless levity, grievously offend the majesty of heaven. They, however, sin in a way much more daring and dreadful, who abuse the name of God to any superstitious purpose, or invoke it in curses, incantations, or execrable wishes. We are permitted to use the name of God in taking an oath, when there is a just occasion given, either to vindicate truth, or in obedience to the civil magistrate: but we must see that the business be important, that the honour of God be not infringed, nor the peace of human society broken.

It is added, "that Jehovah will not hold him guiltless who taketh his name in vain." In order to shew how much he regards the glory of his name, as well as to restrain us more effectually from profaning it, by a strong representation of the evils to which all who vilify it are exposed.

The sabbath by the *fourth* commandment, is set apart for the worship of God, and consequently all secular affairs must be suspended, that the godly may attend to religion, and piety, without distraction. So far as it is merely ceremonial, it respects the Jews only. But there are other important ends which render this law of perpetual obligation. On this day the people of Christ assemble together to hear his doctrine, to make confession of their faith, offer up to God their prayers in public, thankfully acknowledge his benefits, and praise him for his glorious displays of power and goodness; and lastly, to partake of the mysteries which are divinely instituted.

It is moreover most equitable, that our servants, together with us, worship one common Lord and Father; since he has adopted them, as well as us, into his own family through Christ; besides the advantage resulting to the masters themselves, that their servants, after a seasonable relaxation from work, may return to it with renewed vigour and alacrity.

The sabbath is also necessary as a "spiritual rest;" that is, a cessation from worldly business, and our own peculiar engagements and occupations, in order to keep this day as a sacred kind of holiday, giving up ourselves entirely to the service of God, "that he may work in us that which is well pleasing in his sight." And that whilst we "crucify the flesh," that is, restrain the irregular motions and desires of the mind, by moderating our affections, we may obey the spirit of God. Thus shall we in the best manner apply this form of external "rest" to its real purpose and meaning; taking care, however, that on other days we lay not aside our regard to this subject, but that we persevere through the whole course of our lives.

(To be continued)

For the Christian Observer.

ON THE NATURE, OBLIGATIONS, AND ENDS OF FASTING.

By fasting is intended either a total or partial abstinence, for a limited time, from our usual bodily refreshments; to be regulated by a regard, on the one hand, to health, and on the other to the several moral uses which may be answered by the practice. An occasion-

al abstinence from one or two meals in a day, which is the most rigorous kind of fasting here in view, is unquestionably conducive to health in most persons; and there are few, if any, cases, in which *some* restraint as to the usual quantity and quality of food would be either prejudicial or inconvenient. Where any reasonable doubt, however, can exist on this head, the physician may, perhaps, be more properly consulted than the divine. Christianity no more allows us to injure our bodies than our souls. To keep the soul in health and vigour, the body must, it is true, be subjected to discipline; but if that discipline be carried to excess, of which in our times there is little danger, it will defeat its own end, and by impairing the animal functions, will proportionably weaken the powers of the mind. The true end of Christian temperance and self-denial is, to preserve, as much as possible, a sound mind in a sound body.

In considering, secondly, the *obligation* of fasting, it must be acknowledged, that no express command is to be found in the Scriptures, either of the Old or New Testament, which enjoins fasting as a *constant* or a *universal* duty, indispensably necessary to *all* persons, and at *all* times, in the same manner as prayer, repentance and other Christian duties. Nor do the sacred writings inform us what degree of rigour should be observed in our fasts, how long they should continue, or how frequently they should recur. But, though neither the practice itself be absolutely commanded, nor any specific rules be given us for regulating its measure, duration, or frequency; yet there is, nevertheless, good ground for believing, that, under the qualifications already mentioned, it is a duty incumbent upon Christians in *general*, and plainly taught in God's holy word. This opinion is supported,

1. By many *examples* recorded in Scripture. David *fasted* while under divine rebuke, in the matter of Uriah, through the illness of the child. Ahab *fasted* when the judgments of God were denounced against him by Elijah. The Ninevites *fasted* upon the preaching of Jonah. Jehosophat proclaimed a *fast* throughout Judah, when the confederated forces of Ammon and Moab came up against the land. And Jesus Christ, by the solemn fast with which he consecrated himself to his public ministry, hath sanctioned the practice, and proposed it to our imitation, as a suitable preparation for any extrordinary service, in which special help and direction are to be sought from above.* In all these instances the fact is recorded with incontestible marks of divine approbation. David was forgiven his complicated guilt, though God saw fit for his correction to take the child; Ninevah was spared; Jehosophat obtained the victory over his enemies; and even wicked Ahab himself, whose repentance was but superficial, procured a delay of the sentence which had been denounced against him.

2. By plain and undeniable *inference*. Our Lord's manner of speaking, (e. g. *Matt.* vi. 16.) is decisive to shew, that he not only allowed, but approved the practice, though he condemned the hypocritical and ostentatious manner in which the Pharisees had been accustomed to observe it.

3. But there are not wanting instances of a divine command being given, for solemn and public fasts on some special occasions, though there are none which prescribe fasting as a constant duty. Of this sort is the well known instance in the prophecy of Joel, where, in a time of national calamity, the prophet, in the name of God, commands to "blow the trumpet in Sion, to sanctify a fast, and call a solemn assembly:" and it is probable, that Isaiah refers to a similar mandate, xxii. 12.

4. The obligation to this practice may also be argued from its utility, and with reasonable persons no other consideration will be required to promote its observance. But this view of the subject belongs properly to another head, under which we are to inquire,

Thirdly, into the ends and uses of fasting. And,

* In conformity to which example, it seems to have been the custom of the primitive Church, to set apart persons appointed to any extraordinary ministrations with fasting and prayer. *See Acts* xiii. 3.

1. Fasting is a natural expression of grief and sorrow, (for nothing more effectually destroys the inclination for food than distress of mind; and it is therefore a fit companion for mourning and supplication.† For both which reasons, there is an evident suitableness and decency, at seasons devoted to penitence (such as the present) in abstaining, if not from all refreshment, at least from some usual repast.

2. Fasting is not only becoming as the companion of penitential exercises, but it is also a great help to prayer and devotional duties in general. The most temperate men are sensible of a material difference between the state of their minds before and after their ordinary meals; for which reason godly persons, of all ages and countries, with whose habits of life we are acquainted, have found it *useful*, as well as deemed it *proper*, to connect fasting with prayer; an extraordinary temperance with an extraordinary devotion.

3. This practice may be also recommended as useful for keeping under the body, and bringing it into subjection to the mind; as counteracting sensuality, and promoting an habit of self-government and superiority to animal indulgences, and all those fleshly lusts which war against the soul. A refined sensuality is but too prevalent even among the more serious professors of religion of the present day, and is observable in an excessive fondness for luxury and shew in their dress, furniture, table, &c. the expenses of which are commonly carried to the extent of their fortunes and stations, and sometimes beyond them: so that there is, in most instances, no perceptible difference, with respect to those things, between such persons, and others, who pretend not to "set their affections on things above," and with little truth can it be generally said of them, that their "moderation is known unto all men." Perhaps a neglect of the duty now under consideration—and at no period of Christianity, probably, has this duty been so much disused as at this day—may be assigned as *one* of the secondary causes of this culpable conformity to the world. Where there is good health, a plentiful table, and little laborious employment, a special reason for occasional abstinence, or fasting, exists; as without it, an habit of Christian temperance cannot well, perhaps, be acquired or preserved. A man who goes frequently to the brink of a precipice is in danger of falling; and he who every day approaches the line, which divides temperance from excess, is but too likely sometimes to trespass beyond it. So far, therefore, as fasting, with more or less rigour, is a means fitted to acquire, or preserve, an habit of holy moderation in all the enjoyments of sense and appetite, so far it is virtually enforced and commanded by all those precepts which require us to "deny ourselves," to "mortify the deeds of the body," to "set our affections on things above," to "use the world as not abusing it."

4. I shall mention one more excellent use that may be made of fasting, and that is, its being rendered subservient to charity. I have heard of some pious persons, whose incomes were slender, but whose love to God and their neighbour was fervent, who have practised fasting upon this principle. Having no other method by which they might spare something to relieve the still greater necessities of others, they have fallen upon the expedient of omitting one meal in a week, in order to give to the poor what that meal would have cost them. Such charity shews strength of principle, and greatness of soul, beyond the ordinary standard; and a self-denial, so applied, adds magnanimity to benevolence. To join, at all times, this with the other uses of abstinence, would be to render our fasts more pleasing to God, and more honourable to the cause of religion.

The result of the whole, then, is this—that fasting, like alms-giving, is a duty, left, for very wise and obvious reasons, in a great degree to our own discretion, and respecting the circumstances of which little or nothing is

† It is very significant also, as implying an acknowledgment of all good things being forfeited through sin; it is well calculated, consequently, to awaken our pious gratitude for mercies, too apt to be thought of by us with far less thankfulness than they deserve.

positively determined. Neither of these cases admits of absolute rules, consistently with the genius of the Christian Religion; for such rules would unavoidably be too relaxed with respect to many, and too rigorous with respect to others. No outward action is truly estimable in the sight of heaven, but as it proceeds from a right frame and state of the heart; and where that right disposition exists, there will be little occasion for more precise rules. The truly benevolent man, impelled both by the love of his neighbour, and a desire of glorifying his Saviour, will be in no danger of abusing the discretion which is left to him, of regulating his acts of charity by a just regard to his real ability. The same reasoning will apply to the subject before us. Let a man be seriously disposed to make the salvation of his soul his grand concern, and his own experience will soon instruct him how far, and in what respects, either a total or partial abstinence, occasionally practised, may be rendered subservient to his best interests; and so far he will account it his duty to adopt the practice. Desiring the end, he will neglect no means which he finds calculated to promote it.

Will you indulge me, Mr. Editor, with room for two or three general reflections upon the subject which has been discussed? And,

First, it is obvious how remote the Christian doctrine of fasting is from any imputation of superstition; and how widely, in this respect, genuine Christianity differs from all false religions. Free from the cruelty, it is free also from the folly and impiety of Pagan, Mahommedan, and Popish austerity. It insults not our reason by arbitrary impositions, of which we can see neither the use nor the end. It does not degrade the God of Wisdom and Goodness in our eyes, by commanding us any bodily mortification for its own sake, as if it were acceptable to *him*, only because it makes *us* suffer. It calls not to fasting, or any other act of self-denial, as valuable and meritorious in itself, in order to expiate guilt, or as a composition for favourite vices. It offers not an indemnification for restraint at one time in greater indulgence at another; now excessively rigorous in its *Lent*, then excessively licentious in its *Carnival*. On the contrary, the characters of wisdom, goodness, and holiness, appear in all its institutions and injunctions; every thing partakes of the perfection of him from whom it proceeds; every thing is worthy of God, and beneficial to man.

Secondly. We may take occasion to observe, from the laws of self-denial in general, and this duty of fasting in particular, that our nature is depraved, which requires such discipline to keep it under due regulation. Were not the lower faculties in a state of disorder, and ever ready to rebel against the dictates of right reason; did not the body bring the soul into bondage, and the animal part in us basely triumph over the spiritual; there would be no more occasion for such prescriptions, than there is occasion to prescribe a regimen to a man who is in health. Regimen supposes disease; every self-denying injunction of our religion is to be justly estimated only by viewing it in this light. He who is sick must be content to forego many gratifications, and must submit to many a restraint, of which the healthy have no need. Let us ever remember, that Christianity considers us as diseased, and proposes for its end our recovery to spiritual health; and we shall no longer question the wisdom and fitness of its prescriptions.

Finally. From what has been explained upon this subject, we learn, that in fasting, as in praying, and every other act of religious service, the *soul* is the chief object of consideration; the body coming under regulation and discipline only for the sake of the soul, that our animal nature, instead of subverting the order which God hath established by acting the master over our higher faculties, may become a good and faithful servant to the rational and spiritual principle within us. "Bodily exercise profiteth little, and therefore, if, in the ensuing Lent, our *body* only keep the appointed fasts, such fasts will be as worthless in the eyes of an holy God as those for which Israel

were anciently reproved, when their external forms of penitence were accompanied with no renovation of heart, or change of life. It is the fast of the soul from sin which is the great end intended, and to afflict the body is valuable only as useful and subservient to this end. When we fast, therefore, let this end be ever kept distinctly in view, and thus shall we comply with our blessed Saviour's admonition already referred to, "When ye fast, be not as the hypocrites." N. G.

To the Editor of the Christian Observer.

PREFIXED to the second volume of the Homilies of the Church of England, there is "an admonition to all ministers ecclesiastical," which concludes thus—"And where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holidays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters before-hand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their own." I think it worthy of inquiry, whether the clergy are still considered, by virtue of the foregoing admonition, as having the option of occasionally selecting chapters to be substituted in divine service for those appointed by the Rubric; or whether, by any act of convocation subsequent to the reign of Elizabeth, the said "admonition," is rendered wholly nugatory, though still prefixed to the different editions of the Homilies, for instance, that of 1683, a period of later date than that of the Act of Uniformity.

I also request any of your correspondents, conversant with the ecclesiastical history and writings of the age of Queen Elizabeth, to give a list of the names of those of the English clergy of the Established Church, who, during the first thirty years of her reign, were avowedly known as writers, maintainers, and preachers of what in later days has been called the Arminians exposition of the points in controversy between *them* and the Calvinists. I am acquainted with many writers who hold the opinions of the latter, for the most part according to the sublapsarian scheme, but have not yet been able to find any author or divine in the Establishment, within the above-named period, who can be proved (without public censure) to have written or preached on the former side of those questions. Having frequently seen it asserted by respectable writers, that there was great difference of private sentiment subsisting amongst our reformers and their immediate successors, respecting the interpretation of the doctrinal articles, I have been desirous to obtain more satisfactory evidence of such a *difference*, than I have hitherto been able, after much inquiry and examination, to procure. I should particularly wish this query to be applied to the members of the famous convocation of 1562, and those Bishops and Clergy who were actually concerned in framing the articles, or were their immediate cotemporaries.

INDAGATOR VERITATIS.

To the Editor of the Christian Observer.

YOUR Correspondent O. surely betrays an unnecessary impatience under the restraint of a Coroner's warrant. He will not be convinced by Dr. Burn's observations, and puts his queries with the same confidence as if the subject had never been considered, nor the doubts ever answered. If that respectable writer cannot satisfy him, I fear an anonymous answerer of my description, giving an opinion against his wish, is not likely to do so. However, I cannot but think Dr. Burn's view of the matter to be consistent with sound sense and legal propriety. After noticing the prohibition, in the Rubric, of Christian burial, in the cases of those who have laid violent hands upon themselves, and a Canon to the same import, he quotes a corrected edition of that Canon, published in the year 750, and a further Canon in the reign of King Edgar, (A. D. 960) which

make this addition; "if they do it voluntarily by the instigation of the devil" Burn further observes, that we should not without necessity understand our Rubric to be so much severer than the preceding constitutions, as to place mad people in a contrary predicament, and to punish them for that which in them was no crime. He adds, "that the proper judges, whether persons who died by their own hands were out of their senses, are doubtless the coroner's jury. The minister of the parish hath no authority (as he observes) to be present at the viewing of the body, or to summon or examine witnesses, and therefore he is neither entitled nor able to judge in the affair, but may well acquiesce in the public determination, without making any private inquiry. Indeed, were he to make one, the opinion which he might form from thence could usually be grounded only on common discourse and bare assertion, and it cannot be justifiable to act upon these, in contradiction to the decision of a jury, after hearing witnesses upon oath." Admitting the Rubric (thus qualified with respect to cases of mental derangement) to be the Clergyman's guide in these instances, can he be said to transgress it, by conforming himself to the Coroner's warrant, though it is not, strictly speaking, a mandate, but an official notification coupled with an authority? He naturally wishes in such a case to do his duty, but he is in doubt about a material fact, and from that uncertainty is in danger of acting wrong. Here the common law imparts its kind aid to the ecclesiastical; institutes an inquiry by the oaths of a jury and witnesses. and relieves the minister from his difficulty, by furnishing him with a certificate of the result. Would it become him, as a clergyman and a citizen, to resist that constitutional information, and to act from hearsay or opinion, especially by leaning to the less charitable side of the question? Supposing the certificate to be false, I cannot perceive any moral evil attached to a compliance with it; but I think the morality of slighting this "ordinance of man," and of bidding defiance to an established mode of procedure, calculated purposely to free a minister from such a dilemma, might fairly be questioned. I call it "established," because we have no reason to suppose it of less antiquity than the office of coroner itself, which in this country is at least coeval with our Rubrics in point of date. I might here instance the obedience which the common law pays to the ecclesiastical, in issuing the writ of Excommunicato Capiendo* in consequence of the Bishop's certificate of the fact, and other similar compliances, all which infer the reasonableness of a like acquiescence by ecclesiastical persons, in the acts of common law tribunals. Is a coroner's inquest then infallible? By no means. On the contrary, it is liable to great abuse and perversion, and in no case more so than in that of self-murder. But which of our excellent institutions is not abused? Can nothing then be done by a Clergyman in such circumstances? Yes, surely. He can warn his hearers against wickedly corrupting this mode of judicial proceeding; against sporting with the obligations of an oath, and giving encouragement to self-murder, by treating it in a way inconsistent with the laws both of God and their country. But here I am stepping out of my province, and dictating to an experienced minister of the Gospel, from whom (if he be the person I suppose) I should be happy to receive instruction. An attention to the apostolic protest against "doing evil that good may come," would be a preservative from every wrong extreme in this, and indeed in most cases. May we be enabled clearly to understand this rule, and rightly to apply it!

A COUNTRY ATTORNEY.

* The writ de excommunicato capiendo, is a process from the temporal courts, by virtue of which, the excommunicated party is taken and imprisoned until he shall become reconciled to the Church; and from this punishment, which is to many the only formidable part of excommunication, he cannot be freed but by another writ, grounded on a second certificate from the Bishop of his being restored by absolution.

THE following communication, as well as that to which it is intended as a reply, furnish a pleasing specimen of the spirit in which theological discussions ought ever to be conducted. We should rejoice to see the moderation and candour exhibited in them, very widely diffused.

To the Editor of the Christian Observer.

I OBSERVE that my remarks on the use of the term Co-operation, have been favoured with the notice of one of your readers, who, under the signature K. R. has stated, in your number for December last, his objections to what I had advanced.

I am indebted to him both for the courtesy of his language, as it respects myself, and for the freedom of his objections, as they respect the subject of my late brief essay. That the subject has been brought before the readers of the Christian Observer, is a circumstance at which I feel the more satisfaction, since it has attracted the attention of at least one among them, who deems it of sufficient importance to interest his exertions for the development of its merits.

I will not, Sir, take up your pages, or the time of your readers, by a particular vindication of what I have advanced in support of my objections to the use of the term in question. My arguments, such as they are, still speak for themselves, and shall be left to their fate; for, provided that your readers will balance the considerations upon which I object to the use of the word Co-operation against those by which K. R. would justify it, I shall (whatever be the result) have nothing left to desire in this matter; since, in what I have written, I wished to be considered as an advocate stating arguments and enumerating evidences, and not as a judge attempting to establish an authoritative decision.

My purpose at present is, to state more explicitly a consideration which was merely glanced at in my former communication, and to comment on two or three passages in K. R.'s letter.

I conceive then, Sir, that it is an evil by no means uncommon, and one which we cannot be too diligent in combating, that very many of the professors of Christianity are either unaware, incredulous, or unmindful of this grand truth, that a Christian, in *every* act which he performs aright, and in *every* effort which he successfully employs in the work of his salvation, depends absolutely and entirely upon the grace of God for the will to desire or design what is good, and the ability to pursue or accomplish it. Now, I conceive, that it is the tendency of the word *Co-operation* (as it is commonly used, and in the connection which I have before stated) to convey to a mind not fully instructed in Christian principles, an idea not very consentaneous to the above-mentioned truth.

When, for instance, it is said (and such things often have been said) that *God's grace will be given to us; but that we must co-operate with God, or his grace will be of no use to us;* is it impossible—nay, let me ask, is it *improbable* that the idea collected from such language would, in many instances, be that of our doing something, by the exercise of some independent power in ourselves, which should eke out the deficiences of divine grace, and give efficacy to the operations of God?

I cannot, Sir, be of opinion, that in applying ourselves to remove a probable, or even possible source of error in a point of such importance, we undertake a superfluous task, or indulge a censurable refinement, or betray a fastidious spirit. It is not for the purpose of simply refining our theological phraseology, nor for that of displaying a morbid delicacy in verbal criticism, that I plead for the disuse of the term Co-operation in certain cases: but it is because that I feel it to be of the highest importance that God should be fully recognised, and unreservedly acknowledged, as the alone author, source, and cause of man's salvation, from the beginning to the end; and that I therefore dislike a term which appears to me to convey the idea of AUXILIARY concurrence, and thereby to favour a disposition in the human mind (already too prevalent) to aggrandize human ability, at the expense of God's honour, and thereby also to impair in the mind of man that sense of his universal and

unceasing dependence upon divine grace, which should by all means and at all times be cherished, in order to animate him to greater fervency and frequency in prayer, to quicken his gratitude for past sustentation, and to advance his growth in humility.

Although it may not seem to be a distinction of much importance, I nevertheless wish it to be observed, that my objection refers to the representing man as co-operating with God, not to the representing God as co-operating with man.

K. R. refers to two passages in the New Testament, in which, he says, the term (now referred to) " is employed in the very sense which is obnoxious." I must take the liberty to express a contrary opinion. In one of the passages (Mark xvi. 20.) the word refers to the co-operation of our Lord with his Apostles in the propagation of the Gospel. In the other passage (2 Cor. vi. 1.) if this word be understood to express the co-agency of the Apostles with God, (some however, attending simply to the original, consider it as only expressing the co-agency of the Apostles among themselves) still it refers to *the work of the ministry ;* and to the use of the word, *in such a connection*, the objections do not apply with which I conceived it to be chargeable, when used " in the case and connexion" in which it was considered in my former part.*

I am persuaded that K. R. would not have said, that the kind of reasoning which I had employed " would apply to every theological expression," if he had noticed that I did not ground this reasoning upon the possibility that the term Co-operation *might* mislead the ignorant through the occasional *misapplication* of it, but upon its *tendency* to mislead them. Surely it will not be said, that " every theological expression" *tends* to mislead the ignorant.

In controverting my opinion, that the use of the term Co-operation " tends to offend the discerning," your correspondent seems to suppose, that it is the *warrantable* use of the term which I conceive to be thus offensive. If I have not mistaken him, he has certainly mistaken me ; for I did not intend to risk so adventurous an assertion. My presumption that this word would offend the discerning, rested upon the supposition that such an use of it, as I referred to, was *unwarrantable.*

The instance, adduced by K. R. of the application of the term Co-operation to the concurrence of our governors at home, and our fleets and armies abroad, in the preservation of the country, does not reconcile me to the application of the term to the case which has now been debated. On the contrary, it confirms my repugnance to it. It awakens the apprehension, that many might be led to consider this alleged co-operation of man with God, in a light not altogether dissimilar to that in which we consider the co-operation of our rulers and warriors ; namely, that of a reciprocation of aid, and a confederacy of abilities and exertions between powers, in some degree, and in some particulars, independent of each other.

That what I have now advanced may not be misunderstood, and that no inferences may be drawn from it which would militate against the principles laid down in my former paper, I request that it may be remembered, that I not only allowed that " in order to man's salvation, God works, and man works ;" but that I also maintained (and I still do most earnestly and explicitly maintain) that " man has a work to do, which is great, difficult, and indispensable to his salvation :" and moreover, that this work, which is to be done by man, consists in " the active exercises and display of the graces of the Holy Spirit, in a series of those holy practices which result from holy principles, and comprehend all the duties which belong to godliness, righteousness, and sobriety."

In conclusion, let me state my undissembled anxiety, that if in any thing which I have said, I should appear to have undervalued the force of K. R.'s arguments, it may be considered as the result of an inability to

* The noun συνεργεια occurs in the ninth verse of the third chapter of the first Epistle to the Corinthians. Like its kindred verb in the other passages, it there relates to the work of the ministry.

discern their validity, and not of a perverse desire to depreciate it. Whatever becomes of the term co-operation, the subject with which it is connected will, I trust, become better understood, from having been introduced to the attention of your readers; since, if K. R. or any other of your correspondents, should find leisure to assist the further discussion of it, the subject, which is unquestionably an important one, will, I am persuaded, receive very valuable elucidation. ONATRAMA.

MISCELLANEOUS.

MODERN CHARACTERS.

NO. II.

CHARACTER OF THEODOSIA.

In a former paper I described the character of Amanda. I propose now to trouble your readers with the account of Theodosia, a lady of a very opposite description, whose piety, however, is also questionable, though she maintains some degree of credit for religion within her own immediate circle. If merely to differ widely from Amanda were sufficient evidence of being a Christian, Theodosia might unquestionably lay claim to that appellation, for she has renounced the outward pomps and vanities of the world; is much addicted to religious conversation; and is also zealous on the side of what she calls "the truth," a term by which she means to denote those important doctrinal parts of Christianity which Amanda mistakes or overlooks.

Theodosia, however, in her very views of doctrine, runs into some extremes, which shall be specified hereafter; and in her manner of promoting the cause of religion, she is violent and dogmatical, as well as hasty and imprudent. The hostility thus excited against herself, is assumed by her to be altogether against the Gospel, is dignified with the name of persecution, and is accounted one of her special marks of grace.

Theodosia is rather of a melancholy turn. She appears to be ever in quest of religious comfort, but not to find it.

She also disappoints you in the great article of Christian humility; for, notwithstanding very profuse acknowledgments of her general vileness, she is apt to justify herself when you come to particulars; and, in spite of much seeming renunciation of her own righteousness and strength, she gives to common observers the idea of her being conceited and self-sufficient.

One source of the dislike which many people feel towards Theodosia, a dislike rising even to disgust in some fastidious and rather worldly individuals, is a certain species of phraseology in which she abounds. By the use, however, of this phraseology, she gains credit in another quarter. She thereby deceives some pious, but not very discriminating persons, and their favourable sentiments confirm her good opinion of herself. Of her stock of phrases, some offend people of the world, merely because they imply unpopular truths; some, however, though proper and scriptural, are worn threadbare by incessant use; others indicate good doctrine, but are bad English; a few are symptomatic of errors to which she leans; and many are objectionable, because they degrade the subject of religion by their coarseness and familiarity. Theodosia is not in the least aware that any part of her phraseology is reprehensible. That these peculiar phrases may excite pious emotions in some breasts, is not to be doubted; but I grievously suspect her of using them merely by rote.

Theodosia, however, deserves to be partly vindicated against certain charges which are brought against her. She is supposed by many persons to be a friend to faith without works. It is true that she gives some ground for this imputation; but she by no means denies the obligation to perform good works, though she is not very zealous on the subject. She is reproached with being an Antinomian, a term which implies that she is altogether an enemy to the moral law of God. The charge is exaggerated. She

rightly affirms that if we are true believers, we are freed, through Christ, from the condemnation of the law; but she does not venture quite so far as to say that we are released from the obligation of obeying it. Again, by some she is vehemently condemned, and is even shunned as a heretic, because she is understood to entertain Predestinarian principles. These, however, are not held by her in such a sense as, in her own apprehension, to take totally away either the responsibility of man, the guilt of sin, the use of means, or the duty of exertion. I do not think that her theory of religion is quite so liable to reprehension as it is by many supposed to be.

But I advance to some other points, which it is important carefully to specify.

Theodosia talks much of "experience" in religion, and loves to hear what she calls "experimental preaching." Now these terms are susceptible of an enthusiastic, and also of a very sound and sober signification. If Theodosia simply means that we ought to experience a powerful effect on our minds from the preaching of the doctrines of the gospel, and that she likes to hear this effect described, I perfectly approve of her sentiment. Indeed this is so obvious that I do not understand how any Christian can deny it. Is it possible to maintain that the emotions of pious gratitude, of love, of hope, of joy, of reverential fear, as well as of penitential sorrow for sin, ought not to be experienced in the soul of the believer, when he hears of the mercies of his Saviour?

If, therefore, Theodosia would thus explain herself, she would completely vindicate the use of the term which is so offensive to fastidious ears. But she runs into some extravagances on the subject in question. She does not speak of her religious experience as implying merely the exercise of the common affections of the mind on religious objects; she mentions it in such a manner as a little to imply some new and special revelation, some miracle wrought upon her, some communication of a new faculty, some view of even the bodily presence of her Saviour, some communion which it is needless to describe, because it is intelligible only to those to whom it is given to possess it. She leans in this respect to mysticism, as well as to enthusiasm, and I conceive this error to be one cause of that complaint of the want of comfort which was formerly mentioned. She is in quest of transports and supernatural impressions, which it does not please God to give her. She is not content with that share of quiet consolation which he sends to those who are diligent in the use of the ordinary means of grace, and are conscientiously serving God in that state of life into which it has pleased him to call them. The exercise of faith is too low an attainment for her. She is impatient for the full assurance of faith. Not content to love him *whom she has* NOT *seen*, and to believe in him who is *invisible*, she talks of seeing, of tasting, of feeling spiritual things, in such a manner as almost to imply the bodily possession of them. In these descriptions, she sometimes uses, it is true, scriptural terms, but neither in that simply metaphorical, nor in that practical sense which they bear in the word of God. She also too much inclines to an opinion that, having no power over the religious feelings of her own mind, she has only to wait till it shall please God to pour into it the comforts of his holy Spirit. Her enemies, therefore, say, that she believes in miraculous illapses of the Spirit. They, however, on their part, are apt to be unguarded in their accusations. In opposing, for example, the extravagance which has been just spoken of, some of them have seemed altogether to deny the doctrine of divine influence.

Another peculiarity often charged on Theodosia, is a belief that all real conversions are miraculous. Now what is the true meaning of the term miraculous? God may properly be said to act in a miraculous manner, when he departs from his own ordinary mode of proceeding in the operations either of nature or of grace. When, for example, he caused the Red Sea to open a

passage for the Israelites, and when he made the sun and moon to stand still in the valley of Ajalon, he produced an operation of nature which was miraculous. It was miraculous, not because God was the author of it, for he is the author equally of the most common natural events, but because the operation was out of the ordinary course of his agency. Again, when St. Paul was converted by a special voice from heaven, he experienced an operation of grace which was out of the common course. When, on the other hand, multitudes were converted to the same faith, by the preaching of the Apostles and their successors, although the power was equally from God, they could not be said to experience a conversion which was miraculous.

Theodosia, therefore, is inaccurate; she uses inflated language, if she commonly applies the term miraculous to the conversion of men in modern days, unless indeed she can prove that events, similar to that which befel St. Paul, now frequently take place. Thus far, therefore, I take part against Theodosia.—The controversy, however, on this subject, does not in fact confine itself to the epithet in question, for some at least of her enemies, while they affect to declaim merely against *miraculous* conversions, are aiming to discredit the doctrine of conversion altogether. A few of them have gone so far as plainly to affirm, that all those terms "being born again," "renewed," "created anew," "converted," which abound so much in Scripture, refer either to the case of the heathen, or to the mere ceremony of baptism. They speak as if we had nothing to do but to convince ourselves by our reason of the general truth of Christianity, in order to entitle ourselves to the denomination of Christians, and to all the privileges of believers. Thus they lead us to leave out of our consideration the idea both of the divine agency, and of that great and all-important moral change (the effect of this divine agency) which the Scriptures describe as indispensable.

Theodosia, however, is under another very important misconception on this subject; she too much inclines to consider conversion or regeneration, as consisting either in a mere change of doctrinal opinions; or in the experience of certain violent impressions, once felt, and of which the remembrance is afterwards carefully cherished, on account of its being esteemed the earnest of salvation. If, therefore, you would give proof to Theodosia of your being a Christian, you must be able to recount to her, with due particularity of time and place, the history of your conversion. It is not enough that you now possess the scriptural marks of your being a Christian. The present predominance of pure over corrupt affections; the present manifestation of humility, patience, meekness, and self-denial; the present exercise of faith, hope, and charity, are not allowed to determine this question. You are rather called upon to describe, and in some degree after her manner, and in her phraseology, how you entered upon your Christian state. Now it often pleases God to cause the seed sown in the heart to grow up (as one of the Evangelists expresses it) "one knoweth not how." God waters it, perhaps from infancy, with the imperceptible and gentle dew of his blessing, and the fruit brought forth by those who have experienced this more gradual kind of regeneration, is quite as rich, and genuine, and abundant, as that which is the result of the most astonishing conversion. I have been often greatly disappointed in the moral character of those whom Theodosia has assumed to be religious. On the other hand, I am persuaded that there is more true goodness than she supposes in some persons who are out of her circle. Her false judgment of characters arises from her having imbibed unscriptural opinions as to the essential qualities of a true Christian.

Your readers will by this time have discovered that the fault of Theodosia consists much in pushing things too far; she is not quite so heterodox as she is often said to be, but she discredits the cause of orthodoxy, by presenting to the world a picture, of which some features are exaggerated to extravagance, while others, not belonging to the original, are superadded. Her whole character is marked by culpable vehemence. Nothing is more clear than that there was a calmness in the piety of our Saviour,

which is by no means her characteristic. She justifies her general warmth, by dignifying it with the name of zeal, and her eagerness in smaller and more disputable points, by observing, that she wishes to suppress no part of the truths of God. She has a few truly pious and discreet friends who endeavour to restrain her warmth, but of these she has a low opinion: some of them she regards as concealing timidity under the plausible titles of prudence and moderation: and others are deemed by her to be a secondary sort of Christians, hopeful and well disposed, but possessing imperfect light.

There is one mode by which it might be thought, that the inferiority of her Christianity to that of some of these more sober friends might be proved to her own conviction. I have been present when she has not commanded her temper quite so well as they, even though the subject which has roused her has seemed to have no connection with religion. I have said to myself, Can she plead her warmth in the cause of Christianity, in justification also of her vehemence in the ordinary affairs of life? I have found, however, that she has a way of bringing in her zeal for the Gospel, as an apology for her vehemence, in almost all cases. Does any one, for example, attack her character? She remarks, that she feels extremely patient under the injury, so far as concerns herself; and is agitated merely because the reputation of one of her religious profession involves the honour of the Gospel. Is her influence counteracted, her recommendation slighted, her judgment questioned, her temporal interest prejudiced? The severity of her mortification results, as she persuades herself, merely from the consideration of the limitation of her means of usefulness. Is a little portion of her time taken up by an unwelcome intruder? She is out of humour, as she thinks, not in consequence of an ill regulated temper; but because some most important occupation is impeded.

She is apt, indeed, to discover some pious excuse for all her sins and infirmities. Is her mind too much bent on some favourite object? She discerns, as she thinks, an opening of Providence, which points out the propriety of the pursuit in question. Is she slack in respect to some spiritual duty; and do you urge her to more exertion? She uses the orthodox saying, "that we can do nothing of ourselves," in a manner which, though it may not amount to a direct apology for her religious negligence, serves a little to undermine the necessity, and weaken the force of your exhortation. Has she happened to become the dupe of some convert to her doctrinal opinions, in whom she had too credulously trusted; and does she use unwarrantable contrivance in concealing the discredit thus brought upon her judgment? She employs this art, because the tale, if it should get abroad, would afford a triumph to the enemies of the truth. Has she been inattentive to some other article of morality? Her end, she trusts, has been good; it has been nothing less than the promotion of the Gospel. Zeal for so great an end may justify some little irregularity in the means: or if the Gospel cannot be distinctly pleaded, God, as she has the privilege of knowing, looks to the heart, and her heart, she is sure, has been bent on doing, in a general way, the thing that is right, though she may not have attended to the particular in question. The particular too always happens to have been only a *small* matter. It was one of those points of "mint, cummin, and anise," about which it would be pharisaical to be too scrupulous.—But let me not be misunderstood. I charge her not with gross hypocrisy. We all have our sins and infirmities, and we all have our excuses. I mean to remark, that the excuses of Theodosia seem always to be perversely derived from the very orthodoxy of her opinions.

This observation suggests the propriety of adding a few words on the true nature of orthodoxy. Theodosia would be more truly othodox, were she to mix more practice with her doctrine, and to accustom herself to try the soundness of a sentiment by its tendency to give discouragement to sin. She seems to consider the acknowledgment of the Christian doctrines, as more important than the possession of that Christian spirit which they are intended to produce. She does not enough perceive,

that doctrinal truth, when rightly understood, is itself a practical thing; that it even is not *believed*, according to the scriptural meaning of that term, unless the belief is manifested to be real by a correspondent temper and practice.

This remark shall be exemplified. Theodosia is very sound on the doctrinal point of justification, in respect to which multitudes err, as she but too justly observes, by representing man's own obedience as in part, at least, the ground of his acceptance with God. The ancient Pharisees, as she often remarks, trusted, like many moderns, in their own righteousness, and, on this account, fell under condemnation; "They being ignorant of God's righteousness, and going about to establish their own righteousness, did not submit themselves to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth."

Theodosia, therefore, gives the appellation of Pharisees to all who now, according to her own conception, doctrinally err on the point in question, and she builds much on her superiority over them in this respect. Now I apprehend, that the ancient Pharisees were chiefly distinguishable for a very self-righteous *temper* and *spirit*; and, moreover, that there may be many moderns, who possess a humble disposition, though, in some degree, clouded in their views of this article of their faith.

When our Saviour related the story of the Pharisee and Publican, his object, evidently, was to shew the contrariety between the dispositions of the two men, still more even than between their doctrinal opinions. In order, therefore, to judge whether a person more nearly resembles the one, or the other, we ought to inquire, chiefly, which temper of mind he possesses; for is it not possible, that a man may engraft self-preference and self-conceit, which were leading sins of the Pharisee, on the very consciousness of being free from his doctrinal fault? Theodosia, for example, knows something of Amanda, and, judging too highly of herself, regards her with rather too little respect. May not Theodosia, therefore, be too much disposed to say, God, I thank thee that I am not as others are, dark, ignorant of Gospel-truth, or even as this Amanda.

Let me not be suspected of overlooking or undervaluing the general tendency of the great doctrine of which I have spoken. It naturally disposes to humility: though it may be so received into the mind as to contribute to the indulgence of self-conceit. There is a knowledge even of sound tenets which "puffeth up." Never let that saying of the Apostle be forgotten. "He that thinketh he knoweth any thing knoweth nothing yet as he ought."

It is observable, that while Theodosia deems Amanda to be pharisaical, Amanda has learned to give to Theodosia the very same appellation; partly from discovering in her repeated symptoms of spiritual pride; but partly also from observing some of her religious strictnesses, which have been too readily construed into pharisaical scrupulosity.

The disposition of Theodosia to dwell too much on doctrine, evinces itself also in another manner. In speaking of Amanda, it was observed that she preferred the Gospels to the Epistles, and the Sermon on the Mount to any other portion of the Gospels. Theodosia and Amanda may be said to divide the Bible between them. I am persuaded, that the New Testament of the one would open, of itself, in those parts to which the other has scarcely given any attention; for Theodosia prefers the Epistles to the Gospels, perhaps with the exception of the Epistle of St. James; and she dwells chiefly on the doctrinal passages in them. Nor is this all; she has a habit of construing practical texts so doctrinally, as often to offend against the plainest rules of interpretation. When she reads, for example, that our righteousness must exceed the righteousness of the Scribes and Pharisees, she assumes this saying of Christ to mean; not that we must carry our religious practice farther than the Scribes and Pharisees, and must attain to a higher degree of righteousness than they; but that we must be clothed with the imputed righteousness of Christ. And in perusing

the last verses of our Saviour's Sermon on the Mount, in which he likens the man who heareth his sayings, and *doeth them*, to one who built his house upon a rock, she evades the important practical caution, which is intended to be conveyed to such persons as herself, by construing the word *rock* to mean Christ himself, on whose merits alone the believer builds his salvation.

Both Amanda and Theodosia read the prophetic parts of the Old Testament; the former complains of their obscurity; but she admires the beauty of the imagery, and gratifies her taste by the perusal. The latter delights in the difficult parts, for she is occupied in spiritualizing them; and she finds exactly her own doctrinal opinions in many a hard passage which has perplexed the understanding of the learned.

Your readers, Mr. Editor, may by this time be impatient to know to what Sect or Church the lady, who has been thus amply characterized, belongs. I confess, that I find some difficulty in answering this question. Strictly speaking, she is neither a Churchwoman nor a Dissenter, and yet there is a sense in which she is both Episcopalian, Presbyterian, Independent, and Baptist. I mean that she pursues "the truth," and I am afraid I must add, pursues a little entertainment at the same time, by repairing indifferently either to Church, or Chapel, or Meeting-house, or Conventicle, as she deems expedient. It is clear, however, that she is not a Papist, since she most freely uses her Protestant right of exercising her own judgment on the doctrines of her teachers. She is quick to discern the unsoundness of a sermon; and the preacher, who, while he re-asserts her tenets, can most amuse her fancy, is the object of her preference. She loves, I admit, to have her mind vehemently affected, but no great practical good seems to result from these impressions. She likes to be alarmed by tremendous threatenings, transported with extatic joys, entertained also by familiar anecdotes, and surprised by new modes of spiritualizing and allegorizing the Scriptures. She comes, indeed, in the way of much practical, animated, and sound divinity; but, though professing herself a Churchwoman, she approves not of the sobriety which is generally thought to become our pulpits, and she has a wonderful faculty of separating doctrine from practice, however closely joined by the preacher. She receives, and even contends for the one, but almost dismisses the other from her recollection.

She is not sufficiently aware of the proneness of man to self-conceit, and of the danger lest the true Gospel of Christ should ultimately be discredited, and hindered, through the competition of a multitude of superficial and self-appointed instructers.

But I cannot conclude my account of Theodosia, without presenting the reader with a short history of her life. She was born of parents who were rich, though of middling rank; and her education, in no respect very good, was shamefully defective in point of religion. Having been baptized in her infancy, she was confirmed at the usual age, almost without even a superficial examination of her proficiency in religious knowledge, and soon afterwards she received the sacrament. On these grounds alone she was taught to consider herself a very good and sufficient Christian, unless indeed some enormous crime should be perpetrated by her. She was plunged into the vanities of the world: she was accustomed, after the example of her parents, continually to take in vain the name of God in her ordinary discourse; not indeed with what is deemed intentional profaneness, but by that light and irreverend mention of the name of the Supreme Being, against which, though so common among those who are not without religion, the third commandment is pointedly and expressly levelled. She never looked into a Bible; she indulged much vanity; she despised serious piety in her heart, and was most grossly ignorant of many of the leading doctrines of Christianity. It is true, that she went once in a week to Church, and did not formally disbelieve the Scriptures. But she owed her faith in them, if faith it may be called, to her ignorance of their contents; for while she admitted their general truth, her mind

accorded scarcely with one individual doctrine or precept which they contain. Yet, though her right to the honourable appellation of a Christian rested on such slight foundations, neither her parents, nor her friends, I repeat it, infused into her any doubt of her being a Christian.

Theodosia being visited by a religious friend during a state of severe illness, she became superficially acquainted with many great doctrines of Christianity, which had before escaped her observation. She experienced, at this season, extreme distress of mind, for she had a strong expectation of dying, and sometimes deemed herself on the brink of everlasting destruction. On her recovery, being more eager to obtain spiritual comfort than to make her calling and election sure, she was inclined to pacify her conscience, without laying the foundation of deep repentance, and without much attending to the necessity and nature of that change in the dispositions of the heart, which the Scriptures represent as necessary to the true Christian. She, indeed, partly adopted the views of some of the religious persons among whom she fell, persons whose object seems to have been to multiply converts to a party, and to a scheme of doctrine, rather than to establish them in every good word and work. She now began to live in this circle.

Theodosia, during the period when she was acquiring her doctrinal knowledge, had the appearance of being extremely humble, a circumstance which contributed to the establishment of her religious credit even with some discerning people. She soon, however, began to feel much complacency in the idea of her superior proficiency, and having always had some turn both to disputation and self-conceit, she now made use of the doctrines of religion as her means of indulging freely her old dispositions. Not that Theodosia is to be regarded as a mere hypocrite. She deceives herself much more than other persons. I do not even affirm, that she has in no respect benefited by her change; any state is preferable to that of total indifference to religion. Moreover, I admit that she does not now take in vain the name of God as heretofore. She has a little enlarged her almsgiving. She subscribes towards the propagation of the Gospel among the heathen, and when she attends at a charity sermon, she now drops half a guinea into the plate, instead of her former shilling or half-crown. She has separated herself from a number of dissipated friends, and she seems to have renounced the more fashionable kind of life forever.

I should have deemed the last mentioned change a far better evidence of her piety, if she had possessed much natural taste for the society and employments which she has abandoned. Amanda once hinted to me, that Theodosia never was remarkably well received among the higher circles, and added, that she remembers to have been present in a select company, when Theodosia seemed to experience much mortification, under the consciousness of being unable to bear her part in the conversation. I have heard, on the other hand, that when the new convert was thought to be passing over to the persons whom she has since joined, she experienced a degree of attention and respect, as well as of Christian kindness, which must have been very gratifying to one not accustomed to find herself the object of peculiar notice. Motives, therefore, of a nature not clearly religious, might lead her to cross over to a new party; to which, if we suppose her to be joined, it is obvious that she would naturally adopt some of their strictnesses. The habit which we all have of accommodating our practice to that of those by whom we are surrounded, together with the disposition which we feel to act up to the general expectations which are formed concerning us, seem to me to be very nearly sufficient to account for as much improvement in Theodosia as I can clearly perceive to have taken place.

I would, however, merely suggest my doubts respecting her character, and would do it with a view of urging her to some very serious self-examination. I admit, indeed, that there are not only strong and thriving Christians, but such as are less vigorous and flourishing. I allow it to be possible to

build on the right foundation, though the superstructure may not be so spacious or so lofty as were to be wished. I admit the scripture speaks even of those who are to be saved as by fire. But let Theodosia seriously consider, that without holiness no man shall see the Lord: that if any man be in Christ he is a new creature: that if any man have not the Spirit of Christ, he is none of his. Then let her look into her conduct; and still more, let her scrutinize her heart. The tree is to be known by its fruits: let her carefully examine whether the *fruits* of the spirit are to be recognised in her, and let her suspect that the marks and evidences, on which she places her chief reliance, may be little or nothing more than the result of party spirit, or of a regard for her character among her religious friends, or her favourite ministers. I understand that the stricter part of her new acquaintances entertain the same apprehensions of the unsoundness of her principles, which I have ventured to express, and are becoming less and less cordial in their attachment to her. A few of the more faithful and discerning among the body, having found some well-intentioned hints offered by them to be not very kindly, or patiently received, and to be construed into indications of their own defect of light or want of grace, are now retiring silently, but with regret, and are giving place either to more obsequious and accommodating persons, or to those who largely participate in her religious errors. She nevertheless assumes her present friends to be a most select body. She even deems them to be of the highest order of Christians, and their views of doctrine to be orthodoxy itself. It is, however, rumoured, that some small doctrinal, and chiefly metaphysical, differences, as well as a few other circumstances, are beginning to produce private feuds and subdivisions even in this little set. Christian unity and charity seem to be ill understood among them; zeal in their eyes is set at variance with love, and a few important tenets, in some degree perverted, and urged in a bad spirit, are put for Christianity itself.

These persons, it is true, have escaped from the kind of corruption which is most general in our days; but they have not been on their guard against the dangers impending from another quarter. They have not been aware, that amidst much freedom from dissipation, much separation from indiscriminate society, much hearing of sermons, and much zeal for doctrines, there may subsist censoriousness, uncharitableness, unsubdued tempers, the love of disputation, a habit of pronouncing rashly on the spiritual state of others, a disdain of order, disrespect for superiors civil and ecclesiastical, religious vanity and egotism, pride and self-conceit; in short, that a whole class of sins may be practised by us, and our religious credit be, nevertheless, maintained in our own estimation, and in our own little world.

(*The Character of* EUSEBIA *in our next.*)

To the Editor of the Christian Observer.

I AM a man of very considerable consequence in my own neighbourhood, and, whatever your incredulity may suggest to the contrary, have been long known and admired by many respectable characters in the metropolis itself. An *affected* modesty might have restrained me, from giving you this introductory information; but I deemed it necessary, in order that my expostulation on a subject, very mortifying to your editorial *importance*, may be treated with that deference to which, on the score of my talents and attainments, I am so justly entitled.

Censure is painful even to him who bestows it, when, as in the present case, tenderness for the feelings of its victim, and a strong sense of duty existing in the censor's breast, struggle for the mastery. I would willingly spare you the painful consciousness of guilt, were such mercy consistent with my ideas of right and wrong, or favourable to your moral improvement. The silent monitor within will tell you, Sir, that I allude to that suicidal department of your undertaking, strangely miscalled "*Answers to Correspondents*," which, with far more justice might be entitled "Effusions of Selfishness," "Editorial Spleen," "Specimens of Hypercriticism," "Moral Dis-

sections." Do not start at these assertions. I propose the following questions to you and your colleagues.

1. Why do you not admit *every* paper, of *every* correspondent, on *every* subject, and on *every* occasion?

2. Who is the most *impartial* and *disinterested* judge of what is proper to be admitted, the correspondent, or *you*, the Editor?

3. If the contributions be not worthy of admission, can any reasonable man explain *why* they are sent? Could any one be so infatuated as to send them?

4. Are papers communicated to promote the object of your undertaking, or for the *private satisfaction and entertainment* of the individuals who send them? If for the latter, how *can* they be rejected?

5. Is the refusal to admit a correspondent's favours, a specimen either of *gratitude* or *good-breeding?*

Sir, I pause for a reply to these five inquiries. Remember, that the conductors of periodical publications, are at the mercy of their correspondents; as the Editor of a certain miscellany, who in an evil hour once thrust me into his *Index Indicatorius*, knows to his cost. But I must conclude. My wife, whose intellectual powers are (to use her own lively expression) "only inferior to those of her beloved partner," commends this spirited remonstrance; and determines, in common with myself, and all the friends of injured excellence, to discountenance your work altogether, unless you immediately reform your editorial conduct, and from henceforward exercise enough modesty to allow every writer to be the best judge of his own production; and enough complaisance, to insert, without examination or scruple, whatever any benevolent author may condescend to contribute to your heretofore *narrow*-minded publication.

I remain,
Your well-wisher as well as faithful adviser, X. Y. Z.

To the Editor of the Christian Observer.

I MUST beg you to make your Christian Observations on an advertisement of Mr. Brooke's Anatomical Lectures, which has appeared on the cover of the last, and many preceding numbers of the Medical and Physical Journal; a work which, probably, does not come under your immediate notice. At the bottom of the advertisement, we find the following paragraph—"Anatomical *Converzationes* will be held every *Sunday* morning, at eight o'clock, in the Museum, in which the different subjects treated of, the preceding week, will be discussed familiarly."

This, Sir, I apprehend to be a gross violation of the laws both of God and man. What! does a public teacher of youth dare to publish his systematic breach of the Sabbath, and to let all the world know, that he intends to habituate our youth to that which will first cause them to neglect the public worship of God, then to think lightly of religion; and, lastly, to turn avowed Deists. Consider, Sir, that young men, educating for the medical profession, are hereafter to be dispersed over the country, and to hold a conspicuous place in the towns in which they settle. Will not their irreligious example have a great effect amongst their neighbours? and will not the bad habits and principles which they imbibed by attending Anatomical *Converzationes* on Sunday mornings, indispose and totally disqualify them, for more edifying conversation, with the sick and afflicted, to whom they are admitted at seasons when the heart is tender, and more susceptible of religious impressions, than when in health? CHIRURGUS.

THE fact contained in the following letter, is one which, in our opinion, would have admitted a still greater severity of reprehension than *Laicus* has thought proper to employ on the occasion.

To the Editor of the Christian Observer.

As a *Christian Observer*, you can hardly be indifferent to the following extract from the "Morning Herald," of the 23d of December last; it is taken *verbatim* from their Brighton Correspondent's Letter.

"On SUNDAY, His Royal High-

ness's private and military band were fully employed, with the addition of the following amateur performers of rank; the Prince, the REVEREND Mr. Bloomburgh," &c.

Now, Sir, you and your co-adjutors profess to regard, with a watchful and a jealous eye, the destructive opinions, and the destructive practices, which in any way affect the Christian Religion. Can there be any thing more detrimental to the interests of that religion, than for the *Reverend* Members of the Established Church, *thus* to waste their Sabbath evenings in company with a band of military musicians, even though invited and sanctioned by a Prince. I am a private country gentleman, and a member of the established Church; but degraded, indeed, will our establishment become, if it tacitly tolerates in its ministers the abuse of that day, which *they* are more immediately called upon to consecrate to the service of their great master, and whom it is their absolute duty to consider as possessed of more persuasive, and more awful, authority than any prince or potentate in the universe. LAICUS.

We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance.

—

To the Editor of the Christian Observer.

Conceiving it to be one important use of your publication to guard your readers against the seductions of fashionable error, and especially when clothed with the sanction of *popular names*, the following authentic anecdote may not, perhaps, with this view, be deemed unworthy of a place in your valuable miscellany.

It was my lot, some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr. —— had drunk so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and, in the same conversation, revile the Holy Scriptures, with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the cant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed), every rule of decorum was trampled under foot: he appeared, on such occasions, neither to "fear God, nor to regard man!"

A few months after my last interview with Mr. ——, I was informed that he was no more! Struck with the event, I was solicitous to know how such a man would *die!* The amount of my information was, that, as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place a deep horror seized his mind! A short time before his departure, supposing himself quite alone, he was overheard, by an unobserved attendant, giving vent to the agonies of a tortured conscience! With furious despair he expostulated with the man (Dr. D.) whom he *now* reproached as his deceiver; and, after loading his name with execrations, which I dare not put upon paper, he closed the horrid remonstrance in some such terms as the following: "Monster! wretch! is *this* the end of your boasted philosophy! Have you brought me to *this?*"

Reader! though such examples are seldom brought forward, you are not hastily to infer, that they rarely happen, or that the principles of modern infidelity do not lead to such melancholy issues. The tenderness of survivors may often conceal the dismal story; and even when such men leave the world with composure, we should remember there are such judgments denounced against the obstinate opposers of revelation, as a "seared conscience," and a "reprobate mind!" How different the end of those, who "sleep in Jesus!" M.

For the Christian Observer.

On hearing of an amiable young man, whose character was injured by the arts of a pretended friend.

In early life's fair dawn, in youthful fame,
In honest worth, good sense, and learning's prime;
Say, why beneath kind *Friendship's* hallow'd name
Should *Envy* couch her dark, detested crime?
Ill-fated youth! ah! what can e'er atone,
Thy humble name to keenest censure doom'd!
Fair prospects veil'd; thy future hopes undone;
Thy parent brought by sorrow to the tomb!
Oh! could the tear of sympathy alone,
Or words of kind compassion, comfort give;
How willing should my flowing numbers run,
Thine overwhelming sorrows to relieve!
Go on, undaunted by unjust reproof,
In virtue's path thy constant course pursue:
Conscious of firm integrity and truth,
Oh! rise superior to the envious few!
And may this trial, (early sent to prove
Thy fix'd reliance on a *firmer friend,*)
Wean thee from earth, and point to realms above,
Where dwells that happiness which knows no end.
Then turn thine eye towards that peaceful shore,
Where ev'ry pang of human wo shall cease;
Where grief's dark waves shall never reach thee more,
But joy through endless ages shall increase!

C. C. L.

For the Christian Observer.

TO AN AMIABLE YOUNG LADY.

On seeing a Cross suspended from her Necklace.

THAT mimic cross, which on your bosom lies,
Far nobler use than ornament supplies;
Emblem of HIM, whose hand that form has made,
And on that face those orient colours spread:
Whose mercy all your gifts and pow'rs confess!
Who died to save you, and who lives to bless!
To *you*, this cross may a memento prove,
A sweet memento of a Saviour's love.
In *us*, who view it gently resting there,
This little cross awakes an anxious pray'r.
Oh! on the mind, which animates that breast,
May God's own holy image be imprest!
There may each Christian grace be richly giv'n,
Shine thro' your life, and lift your heart to heav'n.
There may Jehovah reign without control,
Your bosom's Lord, and monarch of your soul!

T. D.

REVIEW OF NEW PUBLICATIONS.

LXXI. *Simeon's Helps to Composition; or Skeletons of Sermons.*

(Concluded from p. 32.)

THE second volume of this work opens with the general head of WARNINGS, divided into *general* and *particular;* the particular again divided into those which respect, first, *our faith and hope;* secondly, *our spirit and conduct.*

In this volume, the first skeleton deserving of particular notice is the 346th. The text is Eccles. ix. 18.—"One sinner destroyeth much good." The truth of this affirmation is illustrated in nations, in families, and in the Church of God. Under the last head, the characters particularly specified, as hostile to the interests of religion, are the *careless minister, the proud disputatious sectary, the professor who walks dishonourably, and the scoffer.*

In an entire sermon (No. 352), on *the sinfulness of confounding good and evil,* upon the general merits of which we cannot find room to expatiate, we meet with the following energetic, but certainly too unqualified description of the reception which religion experiences in the world.

"To complete their perverseness, men go farther still, and actually represent religion as *contemptible.* What is there under the sun more despised than this? With what opprobrium has it not been stigmatised? We appeal to all, whether terms of reproach are not universally assigned to religious characters, and whether the names given them do not universally convey the idea of a weak contemptible enthusiast? Is not their very profession considered as a just bar to their preferment? Yea, are they not so odious in the eyes of the world, that none but those infected with their mania will venture to associate with them, or to acknowledge them as their friends? The drunkard, the whoremonger, the sabbath-breaker, the infidel, shall find a more favourable reception than they; and *solely on account of their religion.*" (pp. 25, 26.)

Men, however, are not to confound with the offence generally given by religion, that which they may justly give by the indulgence of their own humour or passion; by bestowing on

some favourite tenet a very undue degree of prominence; or by adopting a justly objectionable phraseology. Other things may offend besides religion, or in conjunction with it.

Skeleton 367th, *on the folly of unbelief*, is excellent.

In Skeleton 368th, we were pleased to find an author, whose religious character is so well established as Mr. Simeon's is, not deterred by a fastidious orthodoxy from the allowable use of the term "condition." We are by no means partial to the use of it; because we know to what abuse it is liable. But we wish to set our faces decidedly against that bigotry which would prescribe, without mercy, from the theological vocabulary a term, which, when duly qualified, is expressive of an indispensable doctrine, and for which no proper substitute can be found.

In explaining that passage of the Epistle to the Romans, (chap. iii. 27, 28), which affirms, that a man is justified by faith without the deeds of the law; and that by this law of faith alone, exclusive of works, is boasting excluded, we think that Mr. Simeon has happily solved the whole difficulty which has been raised upon the subject, by observing, that "not even faith itself saves" (or justifies) "us *as a work*, but *solely as uniting us to Christ*, by whose righteousness we are justified." (p. 95.) Whether faith be, or be not, either productive or inclusive of good works, it is evident, from the whole strain of the Epistle to the Romans, that, as a *meritorious cause* of our justification, works of whatsoever description are most pointedly and positively excluded. And faith, although in every other view of it considered as inseparable from good works, is in this represented as severed from them; as a solitary act of the mind by which it barely accepts the offered mercy of God; and as possessing no virtue to justify, except as it unites or connects us with that which has merited our justification. To represent this faith as a *work*, and therefore meritorious, is, we conceive, to perplex ourselves with a refinement, which no more entered into the conception of the Apostle, than it would into ours to ascribe merit to a pauper, who merely extended an arm, or opened an hand, to receive our bounty. There is such a thing as the misapplication of metaphysics.

Number 381 is an able and judicious sermon upon the means of attaining true wisdom. The province of reason in religion is accurately defined:—

"The only use of reason, as applied to revelation, is to ascertain, whether the revelation, purporting to be from heaven, be indeed of divine authority; and, what is the true import of that revelation." (p. 108.)

The common objections to this representation of the affair are solidly confuted at the end.

In number 389, an assize sermon, as it should seem, a tribute is paid to the character of Lord Kenyon, which we cannot refuse ourselves the pleasure of transcribing.

"While we are speaking upon this subject, it is impossible to omit the mention of one, who with unexampled fortitude has stemmed the torrent of iniquity in this country, and has made the most opulent to know, that if they will tempt the chastity of individuals, and destroy the peace of families, they shall do it at their peril. I do not hesitate to say, that every father of a family, and every lover of virtue in this kingdom, stands indebted to him, and has reason to bless God, that such integrity and power are combined in one person." (pp. 137, 138.)

At page 145 occurs an explanation of the sin against the Holy Ghost, which is made to consist in a wilful and deliberate rejection of the Gospel, or of the only remedy which God has provided for deliverance from the punishment due to human transgression. By this explanation, it pretty nearly coincides with final impenitence. Hooker has explained the matter with his usual judgment, at the latter end of the sixth book of his Ecclesiastical Polity; a book abounding in the most exquisite sentiments upon one of the most important subjects of practical divinity. Under the subject of the Evils of the Tongue (p. 154), the mischiefs effected by the *writings* of wicked men might have been very properly considered; for writing is but speech rendered visible and permanent, and consequently more extensive in its effects.

We are reluctantly called away from the notice of many other excellent discussions, to proceed to the next general

head of EXHORTATIONS, which are divided into the different descriptions of *Inviting, Preceptive, Monitory, and Eucharistic.* We refer the reader, for objects of our particular approbation, to the skeletons beginning at pp. 227, 230, 243, 256, 274, 277, 314, 339.

But we would not dismiss, with this gregarious approbation, the funeral sermon upon the death of the Honourable and Reverend WILLIAM CADOGAN, number 449; a sermon in every way becoming the occasion upon which it was delivered, and the great doctrine which it explained.

The PROMISES, both *general* and *particular*, form the subject of the general division which immediately follows. In the first skeleton under this head, which is intended to illustrate the attribute of divine mercy, we could have wished to have seen the *permission of sin* represented as one of *the methods by which God accomplishes towards us the purposes of his grace*, with much more caution and qualification. Any representation of the affair which does not, in the strongest manner, discourage from regarding sin as the *means* of spiritual improvement, or as making room for a more illustrious display of divine mercy, we think calculated, not only to injure the cause of holiness, but to lead wicked men to a presumption which, for that very reason, is almost sure to be disappointed, and to terminate in their destruction. While we ascribe to inadvertence in Mr. Simeon, the incautious view of this subject on which we have animadverted, we think it of the utmost importance to notice it, as being, in our apprehension, unscriptural.

Skeleton 477th, on the manner in which God dispenses his favours, is happily divided; and the 481st, on the goodness of God, is drawn out with ability.

In proving the personality, and describing the offices of the Holy Spirit, Mr. Simeon adheres to the common translation of the παρακλητος, (p. 383,) &c. There is not a little variation in the opinions of critics, in what sense this word should be understood. Professor Campbell has a good note upon the subject. He quotes from Hammond with approbation the remark, that the word is susceptible of these three significations, *advocate*, *exhorter*, and *comforter*: for the term exhorter, Dr. Campbell would substitute *monitor*; and that term he has adopted in the place under consideration, and indeed in all the places in which it occurs at the latter part of St. John's Gospel. See Campbell's translation, &c. vol. ii. pp. 654, 655. Schleusner concurs in this interpretation.

Number 485, and the two following, are good discourses on the baptism, the sealing, and the witness of the Spirit.

In the explanation of Rom. vi. 14, (p. 407, &c.,) Mr. Simeon has justly observed, that the law condemned men for disobedience, but afforded them no hope of pardon for past offences, nor any means of resisting sin in future: he adds, that the covenant of grace offers them a full remission of all their former sins, and assures them that God himself will give them grace sufficient in every time of need. The Epistle to the Romans specifies two distinct blessings, as constituting the covenant of grace, and expressive of the benefit resulting to believers from the death and passion of their Saviour—Justification, and the grant of the Spirit; the one to deliver them from their guilt, the other to produce their sanctification. In these respects the covenant of grace directly answered to, and supplied the defects of the covenant of the law. The eighth chapter of the Epistle to the Romans, ver. 1—11. contains a clear account of the latter of the above mentioned blessings; and Mr. Simeon's outline would have been still more perfect had he brought forward, or at least referred to, this important passage.

The outline, 500, contains excellent matter on a most important subject; and the interesting one, 503, is well treated. The methods by which wicked men convert every thing into an occasion of fostering their own delusions, described as we find them in a note at pp. 472 and 473, discover an intimate acquaintance with the human character, and with the nature and operations of human corruption. The 530th skeleton opens with a statement of the doc-

trine particularly controverted between the Calvinists and Arminians, in the same manner as it is represented in the preface.

The concluding general head of the work before us is EXAMPLES; first, the example of *Christ;* secondly, the examples of *Saints.* These last are divided into such as respect *Christian duty*, and such as respect *Christian experience.*

The example of Christ, which can never fail to be interesting to those who are sensible of their obligations to him, and who are required to follow his steps, is particularly considered in respect of his early habits, his condescension, his grace, his love to souls, &c. &c.: these are treated with the accustomed ability and piety of the author.

At page 624, where a discourse occurs on *the need of fleeing from sin with abhorrence*, we were struck with the justice and importance of the following observation:

"Sin universally prevails, and, except where it greatly interferes with the welfare of society, is countenanced and approved. The customs of the world sanction the practice of it to a certain extent in every one, whether male or female; though the greater latitude of indulgence is allowed to men. The very education that is given both to our sons and daughters tends only to foster in them pride and vanity, wantonness and sensuality, worldliness and profaneness: let but these dispositions assume the names of ease, elegance, and gayety, and they instantly lose all their malignant qualities; and, instead of exciting our abhorrence, endear to us the persons by whom they are indulged."

We were pleased to recognise, at page 627, an entire discourse on *a conscience void of offence*, which was preached before the University, Jan. 17, 1796, and printed singly about that time. We earnestly recommend the perusal of it to those who would attain just notions concerning conscience, and who would defend themselves against some current and plausible errors upon that important subject.

By the 587th skeleton we perceive, that Mr. Simeon understands the passage, Rom. vii. 14 to the end, of the Apostle's present experience at the time he wrote. St. Augustine was the first who introduced that interpretation; and it was among the number of his retractations, for he formerly held the opinion that St. Paul, in this place, described neither his own existing state, nor that of a regenerate person. This subject has, in modern times, been much controverted. Neither Calvin nor Beza ventured to apply the 14th verse to the state of a regenerate person. It would be impracticable to state the arguments on both sides, which are necessarily extended, but they ought to be attended to by those who would make up their minds upon the subject. Whitby and Wetstein understand the whole passage of a personification of the Jewish nation. Doddridge steers a middle course.*

We agree with Mr. Simeon, that the passage Rom. viii. 33, 34, (p. 695, &c.) should be read interrogatively throughout.

Mr. Simeon closes his work with an appendix, consisting of a course of entire Sermons on Eph. vi. 10—18. Did our limits permit, we should be tempted to make large extracts from it, particularly from pp. 714, 715, 726, 743, and 744. We have traced a resemblance between this part of the work in several places, and an old book upon the same subject, strongly marked both by the excellences and defects of the times in which it was written—"The Christian in Complete Armour," by William Gurnall. The reader may compare the following pages of the fifth edition of that work, with the corresponding ones of Mr. Simeon's; 6. Col. 2. with 708; 36, &c. with 711, &c.; 49 with 715; 138 with 720; 24,

* Doddridge's words are these (in his note on Romans vii. 7.:) "The Apostle here, by a very dexterous turn, changes the person, and speaks *as* of himself. This he elsewhere does, (Romans iii. 6. 1 Cor. x. 30. ch. iv. 6,) when he is only personating another character. And the character assumed here, is that of a man first ignorant of the law, then under it, and sincerely desiring to please God; but finding to his sorrow the weakness of the motives it suggested, and the sad discouragement under which it left him; and last of all, *with transport discovering the Gospel*, and gaining pardon and strength, peace and joy, by it. But to suppose he speaks all these things of himself, as the confirmed Christian, that he really was when he wrote this Epistle, is not only foreign, but contrary, to the whole scope of his discourse, as well as to what is expressly asserted, chap. viii. 2."

&c. (new series) with 724; 138, &c. with 736; 149 with 738; 227, &c. with 743; 248, &c. with 750, 751.

We would here make a remark which is generally applicable. Censure, as it leaves the judgment of an author in the opposite scales, imposes upon us an obligation, proportionate to the deference which we pay to that judgment, to state in their full force the reasons of our disapprobation; while the business of praise is despatched in a few words. That, therefore, is not always our predominant opinion which occupies the most room. It would be improper, however, to conclude our review of this work, without expressing, in strong and unequivocal terms, the high sense which we entertain of its general merits and utility. And this remaining part of our task we would execute with some discrimination.

The proper test of the value of any literary production is the importance of the end which it proposes, and the degree in which its execution is calculated to attain that end. The application of this test will issue in a very favourable judgment, concerning the work which has been examined. The Outlines or Skeletons of Sermons, which Mr. Simeon has presented to the public, compose a series of regularly digested, and supremely important, topics of Christian Divinity. They are evidently the productions of much labour. They are, in general, judicious, diversified, appropriate, and full. They discover a deep knowledge of human nature, an intimate acquaintance with the contents of Scripture, a commendable moderation on controverted subjects, and an inflexible attachment to the plain and fundamental doctrines of the Gospel. As helps to composition they will be peculiarly serviceable to young clergymen; especially at a time when the order of the Church, respecting the limited office of the deacons is so universally dispensed with, that candidates for the ministry no sooner enter upon the clerical function, than they are launched, without any novitiate, upon the most arduous and the most responsible of its duties. The advantage of Mr. Simeon's work will be sensibly felt by such persons, and even by the more aged among the clergy, whose extensive employment incapacitates them for supplying so fast as they are obliged to expend, in preserving them from the vicious practice (much to be apprehended) of disembodying their whole body of divinity in every discourse, and making their text serve no other purpose than that of a point from which to set out.

But the properties in which this work principally excels, and in which of all others it is of the most importance that sermons should excel, are the application and improvement of the different subjects discussed; faithful addresses to the various classes of those who compose a Christian congregation; powerful incitements to the duties inculcated, and solemn dissuasives from the sins condemned; serious and apposite reflections; direct, pathetic, and authoritative appeals to the conscience. The preacher would engage the heart and affections in the cause which he has recommended to the judgment. He would excite to action; he would enflame with the hope of everlasting felicity; he would animate to a vigorous contest with the enemies of our souls, and prepare the Christian soldier for victory and triumph.

The method which, (if we are not mistaken,) Mr. Simeon has most frequently, if not most successfully, employed in producing the effect just mentioned, is to consider and address the two great classes into which the world is divided, the righteous and the wicked, as they respectively stand affected towards the subject of the discourse. From this simple principle thus applied results a variety equal to the variety of the matter discussed; and such a method possesses this advantage, that it leaves no part of an audience without something which is applicable to themselves.

It may be proper to add, that many of the skeletons in this work are so constructed, that they may be read as *short sermons;* and where, from the nature of the subject, the matter is not too much compressed by being confined within so narrow a compass,

they answer the purpose in general as well as if they had been originally designed for discourses of that description.

LXXII. *Remarks on a Pamphlet by Thomas Kipling, D. D. Dean of Peterborough, entitled "The Articles of the Church of England proved not to be Calvinistic."* By ACADEMICUS. Cambridge, Deighton. London. Mawman and Hatchard. pp. 32. 1802.

WE have witnessed, with no small surprise as well as regret, the attempts which have been made, both by Calvinist and Arminian writers, to represent those who refuse to adopt their mode of interpreting the 39 Articles, as being, on that account, not true members of the Church. Our own sentiments upon the subject have been already so distinctly stated, that it seems scarcely necessary to repeat them. That the private opinions of the compilers of our articles were in favour of the Calvinistic scheme of interpretation, no reasonable man, who carefully examines the point, can entertain a moment's doubt. We agree, at the same time, with the present learned Bishop of St. Asaph, that the Church of England "opens her arms to both;" and with Mr. Pearson, that so far as subscription to the articles it concerned, both Arminian and Calvinistic Ministers are wrong, "in considering themselves *exclusively* right."

These liberal sentiments widely differ from those contained in the work of Dr. Kipling, to which the pamphlet before us forms a reply. Dr. Kipling's object is to prove, that Calvinists are excluded from the Church by the very terms of her articles and liturgy; both of which he maintains are directly opposed to the Creed of Geneva. In this object, we have already given it as our opinion, (Vol. I. p. 597, and Vol. II. p. 36) that Dr. Kipling has completely failed, and this opinion has been confirmed by the perusal of the very able pamphlet of Academicus, which, as we feel no hesitation in declaring, contains a full refutation of the reasoning and assertions of Dr. Kipling. We are very far, however, from meaning to be understood to adopt all the opinions of this author as our own. In the disputes between Calvinists and Arminians, we think it right to range ourselves with neither party, not only because we believe that the moderate and truly pious on both sides are nearer to each other than many of them suspect, but because we are fully persuaded, that the Church of England does not intend to give a preference to one to the *exclusion* of the other.

Academicus begins his remarks on Dr. Kipling's pamphlet with some preliminary observations, in which he very properly censures the harsh and illiberal language, which that writer has employed against those whom he opposes, and in which he has indulged to such a degree as scarcely to allow, that either sense or honesty can reside with them. "As if he could look into their hearts, he is continually accusing them of insincerity, of deliberate falsehood, of a crime bordering upon perjury." (p. 1.)

The author of the remarks then proceeds to shew, that the questions now under discussion are these; whether the "Articles, Homilies, and Liturgy" be Calvinistic, and whether "the compilers of the Articles intended they should be subscribed in a Calvinistic sense."

"It may be necessary," he adds, "to inform some of my younger readers, that those doctrines, which the Dean calls peculiar to Calvin, had been fully explained and strongly asserted, many ages before Calvin, by St. Augustine, a father of the 4th century, whose writings, next to the Holy Scriptures, were held in the highest estimation by Luther and Calvin on the continent, as well as by the founders of the English Church."

This remark we conceive to be a very important one, as it may direct to the source whence our Reformers, Probably, drew the greater part of their theological principles. We entertain a very high sense of the obligations conferred upon the Christian World, by those two great luminaries of the Reformation, Luther and Calvin; but the founders of our Church did not, certainly, copy servilely from the writings of either of these able men.

Academicus animadverts on the unfairness of those who, in opposing the Calvinistic sense of the Articles, have recourse to those writings of Cranmer and others, which were published be-

fore the articles had been finally settled; a source of error which has been likewise pointed out by Mr. Overton. We think it fair at the same time to say, that neither ought the private opinions of our reformers, published after the compilation of our articles, to be adduced, without some caution, as authentic expositions of their true sense; since it is by no means evident, that our Reformers, in requiring subscription to the Articles, intended that each subscriber should, by that act, express a full and entire assent to the private sentiments of each compiler. Academicus, indeed, seems to allow this in p. 15 of his pamphlet, and in another place, (p. 5), in speaking of those writers who assert, that the Articles are Calvinistic, he observes that they "never professed to reconcile our Liturgy and Articles with every expression in Calvin's voluminous writings, nor even with all his tenets;" that "a perfect coincidence of expression and sentiment between his (Calvin's) writings and the Articles of our Church, was never affirmed by any of them; and that the language and tenets of our Church are more moderate than those of Calvin." These observations are very important, and would, if they were properly attended to, prevent much misconception upon this subject.

In his second chapter, Academicus undertakes to defend those passages quoted from Calvin's institutes, which the Dean has expressly attacked; and he begins by pointing out some striking instances in which his opponent has charged Calvin with blasphemy, on the account of expressions, which agree perfectly in sense, and are nearly in the very words of our Saviour and St. Paul.*

* The Dean produces the following passages as specimens of the peculiar doctrines of Calvin, which he scruples not to pronounce to be almost all blasphemies, viz. "*Seorsum a Christo nulla est in nobis bene agendi facultas.*" "*Pauci electi sunt, ex magno vocatorum numero.*" "*Deus operatur in nobis velle.*" Compare these with the following texts. "Without me ye can do nothing." "Many are called, but few are chosen." "It is God that worketh in you both to will and to do." The Dean proves, at least, that these words of Christ and his Apostles are irreconcilable with his own opinions. (p. 6.)

Dr. Kipling had undertaken to prove that the 9th, 10th, 12th and 16th Articles, are plainly contrary to the opinions of Calvin; but Academicus has demonstrated, with an evidence not to be controlled, that the Doctor has entirely failed in his attempt. Academicus compares also the terms of the 17th Article with the doctrine of Calvin on Predestination, and points out the striking coincidence of sentiment and expression, which prevailed between the founders of our Church and that eminent reformer, and he adduces in support of his opinion the testimony of bishop Burnet, himself an Arminian, who, "after remarking that the Arminians may conscientiously subscribe this Article, ingenuously confesses that 'the Calvinists have less occasion for scruple, since the Article does seem more plainly to favour them. The three cautions,' the Bishop adds, 'that are added to it, do likewise intimate that St. Austin's doctrine was designed to be settled by the article,' &c." (p. 14.) We do not perceive, however, the conclusiveness of the arguments by which Academicus endeavours to prove, (p. 15.) that the doctrine of reprobation is contained in the 17th Article. Whether the Reformers actually held that doctrine, is a question which we mean not to discuss, but we certainly cannot "conclude, from the very words of the Article," that they did.

To an assertion made by the Dean, that "according to Calvin, the Elect, *do what they will*, cannot fail of being saved; the reprobates, *how much soever they may exert themselves for the purpose*, cannot attain everlasting salvation; Academicus rejoins—

"If the reader will examine all the quotations from Calvin, which are there subjoined in support of this assertion, he will be convinced that Calvin is grossly misrepresented; and that the words which I have put in italics, are not taken from him. I challenge the Dean to produce any passage from the Institutes which affirms, that the salvation of the elect is secured in such a manner as to be attainable without a holy life; or that the damnation of the reprobate is not, in every case, the consequence of their wilful sin." (p. 15.)

On the subject of the 31st Article,

Academicus again convicts Dr. Kipling of animadverting on the very words of our Lord, as containing one of the peculiarities of Calvin. (p. 16.) It must excite no less surprise than concern in the minds of serious and considerate persons, that a Clergyman of the Church of England, who, during many years, presided in the theological Chair of the University of Cambridge, should censure and oppose the language of the Sacred Scriptures, as the language of a sect.†

The materials intended for the grand attack upon Calvinism were collected by Dr. Kipling from the Liturgy. The reply of Academicus to this part of the Dean's pamphlet, is temperate and pious, and though it may not induce Dr. Kipling to abandon his opinions, it ought certainly to teach him that Calvinism, as represented by this writer, is neither inconsistent with good sense, good manners, nor Christian integrity. That the Calvinistic hypothesis is pressed with great and perhaps inexplicable difficulties, no candid Calvinist will deny or dissemble; but he will urge, as Academicus does (p. 24.) that the systems and schemes of his opponents are no less encumbered than his own.

We shall here present our readers with an extract, which will furnish a tolerable specimen of our author's manner; while it serves to expose the weakness of Dr. Kipling's reasoning upon an important point.

"From the final clause in the prayer of consecration (in the baptismal service) the the Dean decides, 'with the utmost certainty,' that by the term *elect*, in our Liturgy and Articles, is meant, a baptized person. This, he thinks, is 'the precise and definite idea' annexed to it. There is no point on which he is so clear and positive, or on which he indulges himself in so much triumph and self-complacency as this *discovery*, that by the term Elect, in our Liturgy, is meant, a baptized person. Yet, if he had given himself time for due consideration, he must have been convinced that no position could be more absurd. For if the words *baptized* and *elect*, express the same 'precise and definite idea,' it follows, that we may substitute one of these words for the other. Let us make the experiment upon this very passage, 'Grant that this child now to be baptized may receive the fulness of thy grace, and ever remain in the number of faithful and *baptized* children.' Upon this principle we pray that the child now to be baptized may always be in the number of baptized children. But will the Dean contend that this is all that was meant by the compilers of our Liturgy? The petition may be thus paraphrased. Grant that this child, now about to receive the outward sign, may also be endued with the inward and spiritual grace, and persevere to the end."

Dr. Kipling applies this his favourite definition of election to the 17th Article. By those whom God hath chosen in Christ out of mankind, he tells us, the framers of our Articles meant, *every one duly baptized in the Christian faith.*

"The Article, therefore," Academicus observes, "according to his translation, runs thus, 'Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, and to bring to everlasting salvation, every one *duly baptized!*' Is it then true that every baptized person will be everlastingly saved?" (p. 30.)

In concluding our remarks on the performance before us, we would observe, that whatever difference of opinion there may be as to the success of Academicus in establishing every position he has advanced, and on this point differences of opinion will doubtless exist, we feel no difficulty in saying, that in a very temperate as well as masterly manner, he has refuted the arguments and exposed the unfair representations contained in Dr. Kipling's pamphlet. Academicus has combined the erudition of the scholar, and the acuteness of the logician, with the manners of a gentleman; and has furnished to theological controversialists, an example of calm and dispassionate argumentation, which would be highly creditable to the cause of religion were it more generally followed.

We shall detain our readers no longer than while we present to them the concluding paragraph of this work, which contains a lesson that may instruct other polemical writers, as well as Dr. Kipling.

"Should the Dean address the public a second time*, on the subject of Calvinism, I take the liberty of recommending to his

† See the Note in the preceding column.

* The Dean published his appendix before he could have the benefit of this salutary admonition.

serious attention the following observations: that to charge opponents with holding opinions which they expressly disavow, is a violation of the established rules of literary controversy; that to revile their characters, has no tendency either to convince or to conciliate them; that to attribute their sentiments or actions to *mental* derangement, is not consistent with humanity or common decency; and that it is the extreme of rashness to stigmatize their doctrines as *blasphemous*, without first inquiring whether they are not expressly affirmed in the word of God."

LXXIII. *A Secular Essay: containing a Retrospective View of Events, connected with the Ecclesiastical History of England, during the 18th Century; with reflections on the State of Practical Religion in that Period.* By JOHN BREWSTER, A. M. Vicar of Stockton upon Tees, and of Greatham, in the County of Durham, 8vo. pp. 414. London, Rivington. 1802.

THIS volume is not entitled, either from the precision of its style, the depth of its reflections, or the comprehensiveness of its details, to be considered in the light of a history. Mr. Brewster has, however, given to the public an entertaining and candid work. Without professing to write the Ecclesiastical History of the Eighteenth century, or to produce a full and particular account of the occurrences of that period, he has brought before us a number of very interesting particulars. His publication possesses also another strong recommendation; it is written with great seriousness.

The author begins his retrospect by a few general remarks on the comparative morality or wickedness of the 18th century; then, after glancing at the religious extravagances which took place during the Protectorate, and the licentiousness which followed the Restoration, he observes, that "the beginning of the century was distinguished by considerable improvements in the language of *sermons*." (p. 21.)

It must be owned, indeed, that so far as mere language is concerned, the pulpit compositions of this period rose in general above those of preceding times. We say in general, because South, who more properly belongs to the 17th century, has been excelled by few succeeding writers, in nervous simplicity, and what may be called a true English style. Superiority of style, however, must be considered as a poor compensation for the want of that higher exellence which the sermons of the earlier divines of our Church possessed; sermons which, with less of classical correctness, always contained the great desideratum of that species of composition, "food for a famished and hungry soul." (p. 21.) Our author justly observes, (p. 21.) that no "wants are more pressing than those which require" this supply. But it appears to us, that in this respect there was a great inferiority in the discourses of that new set of divines, whose appearance Bishop Burnet* seems to contemplate with extraordinary satisfaction. We apprehend that, while they meant, perhaps, only to avoid the low cant and disgusting wildness which characterized too many of the contemporary religionists, they led the way to that neglect of evangelical topics, which marks too many of the compositions of modern times; and that they have thereby done an injury to the Church, which many of them would have deprecated, could they have foreseen the consequences of their own aberrations.

At the period in question, literature, indeed, was highly cultivated; and many able compositions in theology appeared: but the learning of the Clergy does not seem to have been accompanied with an equal degree of piety: much of it was exerted in the violence of controversy, not always with the adversaries of the common faith, but often with each other. Indeed, "in perusing the history of those times, it is impossible," as Mr. Brewster observes, "not to be struck with the peculiar degree of heat with which both parties were agitated." (p. 24.)

The disputatious spirit of this period served to give consequence to a weak and violent man, who, "for a miserable performance," (p. 30.) was brought to the Bar of the House of Lords. The trial of Dr. Sacheverell attracted the attention of the whole kingdom for three weeks; during which time, it is said, that all other business was suspended. But the result of this "degrading scene," (p. 29.) did not allay the polemical heat of the period. It flamed out again in the contentions of the Houses of Convocation, and afterwards

* See the History of his own Life and Times.

in the famous Bangorian Controversy, (p. 56.); a contest which is said to have produced no less than seventy tracts.

Our author then adverts to a very afflicting part of the history of this period; the appearance of a horde of deistical writers, some of them men of considerable talents: and though it must be granted that their writings have given birth to many able and satisfactory vindications of Christianity, which otherwise would never have been produced; yet the prospect of such a wide extent of infidelity is in itself a painful spectacle to the religious eye.

The author has, in different parts of his work, noticed the principal attacks which were made on Christianity, during the 18th century, and has given us an account of what was written by the Clergy in reply. With the Divines of our Church, we find some eminent Dissenters, as well as those distinguished laymen, Newton, West, and Lyttleton, co-operating in the defence of their common Christianity.

But the rise and extension of infidelity was not the only thing which good men had to deplore at this period: it was also "distinguished for the loosest manners, and the most infamous immoralities." In short, profligacy had risen to such an alarming height, through the excessive use of spirituous liquors, and the growing licentiousness of the press and the stage, as to call loudly for the interference of the legislature. A bill was in consequence brought into parliament for altering the duties on spirituous liquors; and another bill, the object of which was, to check the profligacy, impiety, and sedition propagated by means of dramatic writings, was carried, for reinstating the Lord Chamberlain in his office of Censor of the Stage. The only speech upon record, in opposition to this measure, was delivered by the late Earl of Chesterfield.

After noticing the further effusions of infidelity, giving an account of what was written in reply to them, and touching on the controversies in which Middleton, Waterland, Dodwell, Church, and Warburton, were severally engaged, the author introduces the revered name of Dr. Woodward, well known to have been the founder of several religious societies which were formed in London and Westminster, as an antidote to the increasing impiety of the times. The account of these institutions is interesting, and shall be given in our author's words.

"Above a century ago, a society was established in London, which branched out into various parts of the country, for promoting the benefits of religion among its members, as well as for encouraging a general reformation of manners. This society continued to meet for many years, and, I believe, was not extinguished at the conclusion of the reign of George the second. It became their pious resolution, that they should 'meet together once a week, and apply themselves to good discourse, and things wherein they might edify one another. And for the better regulation of their meetings, such rules and orders were prescribed, as seemed most proper to effect the end proposed. At every meeting, they turned their attention to the wants of the poor, which in process of time amounted to such considerable sums, that thereby many poor families were relieved, some poor people put into a way of trade suitable to their capacities, sundry prisoners set at liberty, some poor scholars furthered in their subsistence at the university, several orphans maintained, with many other good works.'* But the great object they had in view, as the source from whence these fruits of the Spirit were expected to spring, was the attainment of religious knowledge, which they well knew would be attended with suitable practice. They did not, therefore, separate themselves from the Church which they found existing among them, as insufficient for the great purposes of reformation; but strengthened her interests with renewed endeavours, to make themselves and others more worthy of so excellent and evangelical an establishment. They promoted public prayers in several of the Churches: some of which, Dr. Woodward says, never wanted a full and affectionate congregation. They instituted sermons and lectures, which were greatly frequented, and by which many were confirmed, both in the profession and practice of the true principles of primitive religion." (p. 139—141.)

The good effects of these societies yet remain; for we are informed (p. 142,) that "the Society for propagating the Gospel in foreign parts," and "the Society for promoting Christian Knowledge," may be attributed to them; as likewise, that glory of our metropolis, the numerous charity schools, which the latter body supports. How would the pious Woodward have rejoiced to see the spectacle which is now annual-

* Woodward's Account of the Rise and Progress of the religious Societies.

ly exhibited in the cathedral church of London, where the eye of benevolence is feasted with the sight of thousands of poor children, clothed and educated by the voluntary contributions of the public, and joining in one grand chorus, of praise, to their Creator and Redeemer!

Speaking of the charitable institutions which resulted from Dr. Woodward's religious societies, Mr. Brewster observes, "such are the good effects of well-directed, and well-principled endeavours! If it pleases God that this nation shall be saved in the present day of her trial, it must be by such efforts as these." In this sentiment we cordially concur, and we mean, in no long time, to bring the subject more directly before our readers.

The rise of the Methodists is one of the most conspicuous events in the religious history of the last century. Our author's plan did not admit of his giving a full account of it; but he has fairly and temperately related some of its leading circumstances. It is evident, that he has not been unobservant of what is reprehensible among the Methodists, yet his candour towards them is as conspicuous as it is manifest that he does not accord with them.

"Such a division of interests, as has been occasioned by the introduction and increase of methodism in this kingdom, is no indifferent subject of reflection to every member of the established Church, but particularly to its ministers. The object of its principal influence, is the common people. And here, in many cases, the enemies of its general principles ought candidly to acknowledge its merits. While we have seen the colliers of Kingswood or Newcastle; the miners of Cornwall or of Durham, reclaimed to a sense of their religious duties, meliorated in their manners, and putting on, in numerous instances, more than the form of godliness, let the most prejudiced of other denominations of Christians condemn, if he can, the benevolent exertion. The diffusion of religious principles, when consistent with the pure doctrines of the Gospel, must always be beneficial to mankind. We but regret, when they degenerate into superstition, or lose their good effects, by encouraging an excess of presumption and enthusiasm. Both extremes may naturally be expected in a large society: but neither, in candour, ought to be attributed to the whole." (173—175.)

Nearly coeval with the rise of the Methodists, was the appearance of the Moravian brethren in England. Mr. Brewster mentions them, but with such a scantiness of information as must leave his readers very imperfectly acquainted with their character. We were surprised to find, that he has not adverted to the labours of this body for the conversion of the heathen. The Moravians are distinguished from almost all other sects by one peculiarity, which is certainly greatly to their praise: they take no pains to proselyte the members of other Christian Churches to their own, but confine themselves almost entirely to the establishment of missions in heathen countries; and in these labours, such have been their patience, their submission to hardships, and their exemplary constancy, at to deserve honourable mention from every friend to the Christian cause, and to have drawn forth the highest eulogium from many, particularly West Indian planters and merchants, who merely witnessed their conduct and demeanour, without looking into their principles.

With some account of the Mystics, the Hutchinsonians, the followers of Swedenbourg, the Bill for the Naturalization of the Jews, and the Marriage Act, we are brought to the period in which our present beloved monarch ascended the throne.

The first ecclesiastical event of any note in the present reign, was the association formed at the Feather's Tavern, in London, (A. D. 1772) by "certain clergymen of the Church of England, and certain members of the two professions of law and physic, and some others, who were desirous of being relieved from the subscription to the 39 articles of religion." The application of this association to parliament was rejected, to the joy of all the members of the Church of England, who still adhered to the doctrines of the Reformation. Our author records likewise, the repeated attempts of the Dissenters to obtain a repeal of the Test Act. The detail of these facts brings us down to the year 1780; that critical period, in which London had nearly become the prey of rioters.

After this, the author records events,

of which, as they come more within the recollection of most of our readers, we need not specify particulars; it is sufficient to say, that no material fact, connected with religion or morals, which occurred during the eventful period of the last twenty years is omitted by Mr. Brewster.

After these details, the work concludes with a general view of the state of practical religion at the close of the eighteenth century; in which are interwoven many serious and pious admonitions. Mr. Brewster shews himself to be deeply impressed with a sense of the prevailing evils. There is one mark, however, of the low state of religion among us, on which he has not touched, namely, the general neglect of family devotion. We cannot account for his silence respecting this circumstance, but on a supposition which reflects credit on the inhabitants of the town of Stockton; as we know, by a former publication of Mr. Brewster's that his sentiments with respect to the *obligation* of family worship, are in perfect unison with our own.*

Mr. Brewster's style is more florid and rhetorical than is consistent with the simplicity which becomes the divine, or the dignity which suits the historian. There are also several instances in which he has not expressed himself in such terms as our views would have dictated. We feel pleasure, however, in acknowledging, that he discovers a mind always aiming to do good, and that we have frequently been profited by the piety of his reflections.

LXXIV. *Family Worship: a Course of Morning and Evening Prayers for every Day in the Month; to which is prefixed, a Discourse on Family Religion.* By JAMES BEAN, Curate of Carshalton, in Surry. The Third Edition. London. Rivingtons and Hatchard. 1802. pp. xl. and 294.

THE approbation of the public has been so unequivocally expressed by the recent call for a third edition of this publication, that any further recommendation of it may seem to be superfluous. After having had occasion, however, to notice, in the last article, the lamentable prevalence of a neglect of family worship, which forms one of the most unfavourable symptoms of our present religious state, we are glad to have the opportunity of introducing to such of our readers, as may be unacquainted with it, the work before us; a work which, while it conveys just and scriptural views of the momentous truths of Christianity, is well adapted to promote the cultivation of right affections towards God and man, and of a holy, devout, and spiritual frame of mind. We particularly recommend the discourse on family religion to the serious attention of all, who are either negligent in the performance of its essential duties, or anxious to obtain farther information respecting them.

* See No. 23. Meditations of a Recluse. By the author. Published in 1800.

LXXV. *The State of Things for* 1803; *in a Dialogue between the Old Year and the New Year.* London. Hatchard, pp. 23. 1803. Price 6d.

THE author of this lively and amusing tract, who is evidently a person of discrimination, has taken a popular, but cursory, view of the principal occurrences of the last year, and has endeavoured, by means of these, to throw some light on the present political and moral state of the country. He writes with candour and moderation; and his aim seems to be to promote the interests of religion and social order.

The following extracts will give our readers some idea of the nature of this dialogue.

After noticing the tendency of jacobinism to eradicate every thing that is generous and good, and to leave nothing but wickedness and misery upon the face of the earth, the author observes,

"The trial which has been given to it has ascertained its true character. Men of virtue recede from its guilt; men of humanity shudder at its cruelties; men of sense are shocked at its absurdities; so that it is now left as exclusively the possession of those, who have neither sense, virtue, nor humanity; and a country must be very bad, in which such men abound." (p. 9.)

He notices, with the commendation which is justly due to them, the stren-

uous, but unsuccessful endeavours of Lord Belgrave to prevent, by legislative provisions, the publication of Sunday newspapers; and he thus accounts for his failure:

"There is a strange disease abroad in the world, and some men's minds are so deeply infected with it, that they can scarcely hear the name of religion mentioned without betraying symptoms of the most unaccountable apprehensions. The consequence has become, that few men in deliberative assemblies, or in polished society, will say any thing in favour of true Christianity, for fear of awakening suspicion. Those who fear God rather than man, venture to break through this rule of prudence and accommodation; but then their characters smart for it; and they are not unfrequently branded as Hypocrites, Puritans, Methodists, and Schismatics, while they live in communion with the Church, and are bringing down blessings upon their country, by their services, their examples, and their prayers." (p. 16, 17.)

He next mentions the disgraceful continuance of the slave trade, and animadverts with becoming severity on the "long involution of reasoning," by which a legislator succeeded

"In convincing a majority of the House, that an exhibition of cruelty was a nursery of courage; and that shedding the blood of bulls and dogs, was an innocent and improving recreation for the lower orders of the people." (p. 20.)

We shall present our readers with only one more extract, the remarks in which we conceive to be very just.

"A writer has appeared, who was born for the age in which she lives. Her sphere of life has been large, and her means of observation various. These advantages of condition she has improved by talents, which were capable of any attainments, and by piety, which gave them an useful direction. With these qualifications she lectured her sex, in language which united the devotion of the scripture with the amenity of the classics; what estimation she enjoys among her own sex, I know not; but she has certainly been treated with little courtesy by the other. Periodical publications have vented against her the foulest abuse; and aspersed her reputation with every calumny, that ignorance, jealousy, and malignity could suggest. They have opened a monthly arena, and invited combatants of every description to assault a woman, whose faults are the incidents of zeal, whose merits are the achievements of virtue—a woman, who, in the extensive range, which her writings have taken, has done more towards rectifying the public opinion, and removing prejudices against religion and good government, than all the self-constituted anti-jacobins in the kingdom. The clamour against her has now subsided; and as the greater part of those who raised it, have worn the mask, they will have no temptation to lay it aside. Already the name of More is connected with every valuable species of commendation. The calumny of anonymous libellers, and the eulogy of a virtuous prelate, will equally transmit her to the affection of posterity, as the condescending enlightener of the poor, the accomplished instructress of her sex, and the indefatigable benefactress of mankind." (p. 20—22.)

LXXVI. *Life a Vapour; being the Substance of a Sermon, delivered in the Parish Church of St. James, Bristol, on the Death of Mr. John Marker.* By THOMAS T. BIDDULPH, A. M. Minister of the said Parish, and Chaplain to the Right Honourable the Dowager Lady Bagot. Bulgin, Bristol. Hurst and Hatchard, London.

A Message from the Tomb: being the Substance of a Sermon, preached on the Death of George Gieves. By the same.

IT has been remarked, that *funeral sermons* were much more frequently preached and published in former times than they are at present. To whatever cause the decay of so useful a custom be ascribed, it is a circumstance which will be lamented by every religious man; and it will of course be lamented by him in proportion to the conviction which he may have received, of the beneficial effects which funeral sermons, when judiciously managed, are calculated to produce.

Occasional sermons, in general, awaken expectation, and thereby interest the attention more than those which occur in the ordinary routine of ministerial instruction. And *funeral* sermons have this additional advantage, that persons are not unfrequently drawn to the House of God by their connection with the deceased, who seldom, if ever, attend it at any other time; and are thus brought within the reach of those admonitions which such an occasion must dictate, and which the preacher might possess no other opportunity of addressing to them.

As experience is among the most intelligible and persuasive of instructers, and as a man may be taught, not only by his own experience, but also by that of others, the preacher of a funeral sermon has often an opportunity of greatly benefiting his congregation,

by applying the spiritual history of the deceased to the spiritual edification of the living; and by imparting to such as listen to him in the sanctuary, those experimental illustrations of Christian doctrine, those lessons of Christian practice, those encouragements of Christian dependence, and those motives for Christian gratitude and joy, which present themselves to the attentive observation of persons, whose professional duties and dispositions lead them to witness the interesting scenes occurring in the chambers of the sick and dying.

The sermons before us exhibit strong marks of the piety and ability of their author, and are calculated, in our opinion, to produce beneficial effects.

The justness and importance of the observations contained in the following spirited paragraph, entitle them to the most serious regard. We a little doubt, however, the propriety of the apostrophe contained in it.

"How many dream of an exemption from future misery, and of an admission to future glory, because they have not drunk with the drunkard, nor blasphemed with the profane; though they are conscious of no pretensions to real godliness! Is it possible, thou subtle deceiver of the nations, that thou shouldest thus beguile thy slaves, even while they have the Bible in their hands, and the word of truth sounding in their ears? The belief of it would be impossible, did not matter of fact loudly proclaim the illimitable extent of thy influence over the fallen heart. O, how fatal a blunder is that which represents such a life as a life of innocence! Innocence consisting in neglect of God! in contempt of his claim to our affections! in rebellion against his authority! in the basest ingratitude for all his favours! in a rejection of his merciful offers contained in his Gospel! in trampling under foot the precious blood of Jesus Christ! and in despite done to the Spirit of Grace!! If this be innocence, what is criminality? If this entitles to heaven, what can deserve hell?" (p. 17)

Of the person whose death occasioned this discourse, it is said, (and the assertion deserves to be attended to) that though his life, previous to his becoming a religious character, "had been sober and decent; yet, as it had been without God, he viewed it with detestation." (p. 24.)

To the question, "In what does true religion consist?" the following answer is given—"It consists in LOVE TO GOD. And it should be added, that all love to God, in the fallen soul of man, arises from this persuasion, 'that he has first loved us, and given his Son to be the propitiation for our sins.' So that there can be no love to God, without faith in our Lord Jesus Christ as the great atoning sacrifice; and no faith in him, without a previous conviction of our lost estate, both by nature and by practice."

From the second of the sermons now before us, we shall select but one passage for quotation; and it is one, which we were much pleased to meet with, and are very desirous to distinguish, because it shews that the author, at the same time that he is a firm maintainer of the doctrines of grace, does not undervalue or overlook the subject of *Christian Morality*. He stands, in this respect, opposed to those (of whom there are, we fear, in the present day, too many to be found, though we hope their number in the Church is small,) who, while professing a zeal and love for sound doctrine, make little, if any, account of *practical piety*; and seldom mention *social duties*, except it be to pour contempt upon them, and upon the persons who inculcate them.

In the passage, to which we have referred, it is said—

"The subject of this memoir is carefully to be distinguished from those gossipping religionists, whose time is employed in running from one place of worship to another, in discussing the comparative talents of different preachers, and debating controverted points of doctrine; while private devotion is neglected, the cultivation of communion with God, in which the essence of religion consists, is unthought of, and perhaps a disgrace brought on their profession of the Gospel by the omission of those relative duties, which every man has to perform. Our friend was a practical, a Bible Christian. The whole circle of religious, social, and domestic obligations had a due share of his regard. He was exemplary as a husband and an uncle, as a surviving widow and nephew can loudly testify. In his intercourse with his fellow-christians, his constant aim was to communicate or obtain good. His conversation was, therefore, with grace, seasoned with the salt of heavenly wisdom. It was not merely on religious subjects; but it had a religious aim, tendency, and influence. And it should farther be remarked, that as he was fervent in spirit, serving the Lord, he was also diligent in the business of his worldly calling, that he might

provide things honest in the sight of all men, and have to give to him that needed, according to his ability." (p. 24.)

We should have been still better pleased with these Sermons, had their style throughout been as simple and as free from needless ornament as the last quoted passage.

We observe, with satisfaction, that the profits arising from the sale of this sermon are devoted to the widow of the deceased.

LXXVII. *Christ's Warning to the Churches to beware of false Prophets, who come as Wolves in Sheep's Clothing; and the Marks by which they are known illustrated in two Discourses.* By JOSEPH LATHROP, D. D. Pastor of a Church, West Springfield, North America. Edinburgh, Ross and Blackwood. 1802. pp. 58.

ENTHUSIASM, irregularity, and schism seem to be no less the causes of complaint with the Independents of New-England, who have become, by a kind of prescription, the standing order there, than they are with that Church in England from which they originally seceded. The discourses before us are intended to guard the people against these evils, by an exposure of the pretensions of unauthorized and self-commissioned teachers, with whom it would appear that America abounds.

From Matt. vii. 15, 16. *Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits;* the preacher proposes to point out exactly as they lie in the Scriptures, but without applying them to any sect or denomination, the marks by which false teachers are known.

These marks are ten in number, viz. 1. The want of regular ordination.—2. Coming in *sheep's clothing*, but being inwardly *ravening wolves*.—3. Privily and craftily bringing in dangerous heresies. —4. Being unruly, and vain talkers and deceivers, and thereby deluding people of little discernment.—5. Implacable malignity against the regular ministers of the Gospel.—6. Being guided by no *line*, and confined to no *measure*, but *running* from place to place, entering into other men's labours, and building on other men's foundations.—7. Causing divisions and offences in the Churches of Christ.—8. Attending more to the form than to the power of godliness. —9. Opposing subordination under insidious pretensions of liberty.—10. Corrupting the Word of God, and handling it deceitfully.

On each of these marks Dr. Lathrop enlarges, particularly on the first, to which he devotes nearly the whole of one discourse. The qualifications requisite in public teachers, and the manner of induction to the sacred office, he observes (p. 5,) are pointed out in various parts of Scripture, and very particularly in St. Paul's Epistle to Timothy and Titus, and it is there among other things required, that they should not rashly intrude themselves into office, but should first be tried and approved.

"Surely," he adds, "if Paul had supposed, that the Spirit would immediately and supernaturally direct in this matter, he would not have instructed Timothy so particularly, what qualifications he must find in those whom he ordained to be teachers in the Church." (p. 13.)

He then proceeds to prove, by a reference to various parts of the New Testament, that the work of public teaching belongs only to such as are sent and called in the Gospel way; and he affirms that, in all the Gospel History, there is not a single example of ordination, or recommendation to the work of the ministry, by any other than the bishops and elders of Churches; and to such only are given the directions relating to this matter.

He compares, after St. Paul, the Church to a household and a city, in which confusion and distraction would be immediately introduced, if every one might claim a right to exercise authority; and considers the contempt of regular ordination as betraying consciousness of wanting the requisite qualifications, and indicating pride and presumption.

"There is no instance," he observes, "in the New Testament, of any man's assuming the office of a preacher *merely* on an *internal* call of the Spirit, which nobody knew but themselves. What endless confusion would follow from admitting such pretences! Any man, who is dishonest enough, may pretend such a call; and who shall contradict him? What order can there be in the Church? The man may be ignorant, immoral, or heretical. But who shall judge, censure, and si-

lence him? He still pleads a call from the Spirit, and he will be judged by no man." (p. 11, 12.)

Dr. Lathrop then endeavours to prove, by a reference to Scripture, that

"No man has a right to act, and Christians have no right to receive, a man in this sacred character (of a minister or preacher,) unless he exhibit testimony of his being vested with it." (p. 19—24.)

It may be asked, however, he observes,

"What if a minister, regularly ordained, should afterwards become grossly heretical, negligent, or immoral? Is he not to be called *a false prophet!*—Rather, perhaps, he is to be called a corrupt, wicked, or slothful servant. His guilt is not a disorderly intrusion into office, but a criminal perversion of, and unfaithfulness in, his office. He is not, however, by any means to be tolerated in his wickedness. In case of contumacy, or incorrigibleness, he is to be rejected by a public sentence of the elders of Churches. But who shall displace from office the man who claims an independent right to assume and retain it? He will submit to no judicature; he will spurn every admonition and censure; discarded in one place, he will carry his impositions to another; and none knows where the mischief will end." (p. 24, 25.)

On the fifth particular, Dr. Lathrop remarks (p. 31.) that the false apostles reproached Paul as one who was carnal, walked after the flesh, and preached only for *wages;* but commended themselves as preaching only from love to souls without desire of gain. But observe, he adds, the difference in their conduct. He asserted his right to a maintenance, but remitted the *exercise* of it in Corinth. They denied the right, but exercised it in a surreptitious manner; they even *devoured the people and brought them into bondage;* "and yet there were some in Corinth, who, while they joined in the clamour against Paul as an hireling, would patiently bear any thing, and every thing from these deceivers. *But ye suffer fools gladly, &c.*" 2 Cor. xi. 19. (p. 31.)

In discussing the seventh mark of false teachers, their causing divisions and offences, we find the following judicious and seasonable caution.

"Errors and corruptions in a Church are no reason why we should withdraw from her communion, until they plainly appear to be fundamental and incurable; they are rather a reason why we should be watchful to reform the things that are amiss, and to strengthen the things that remain. There can scarcely be a more striking indication of hypocrisy and carnality in a professor of religion, than his separating from the communion of a Church, on pretence of corruptions or ungodly members in it, when he himself has never made one single attempt to purge out the corruptions, or to reclaim or remove the ungodly members." (p. 37.)

"False teachers," he goes on to remark, "usually profess uncommon sanctity, high assurance, extraordinary zeal, and immediate communications from the spirit. They justify their separations by pretensions, that others are not spiritual enough for their communion; they would form a pure Church; they are industrious to make disciples. But to whom? to Christ? No, but to themselves. They will tell you, We have no such unworthy aims; but the Churches are fallen from their purity, and we would by all means save some. Is this their intention? Why apply they not then to the pastors of the Churches, to convince them of, and reclaim them from, their supposed errors and corruptions? When John was sent to the degenerate Churches of Asia, did he neglect the stated pastor, and address the people without his knowledge? Did he attempt to detach them from his ministry? Did he cause divisions and separations, in order to make one pure Church out of seven corrupt ones? No." (p. 38—40.)

To illustrate the eighth particular, Dr. Lathrop remarks, that the Apostles taught that the kingdom of God consisted not in *meat and drink, but in righteousness, peace and joy in the Holy Ghost;* but that

"Impostors rather lay weight on certain distinguishing tenets and usages of their own; on particular modes and forms; on the means and instruments of religion; on things suited to strike the passions and captivate the affections." (p. 41.)

In the time of the Apostles, as now he adds, the perverters of the Gospel

"Sought to please such as could not endure sound doctrine, and to gratify their itching ears. They amused them with fables, instead of edifying them with sound doctrine. 2 Timothy iii. and iv. Titus i. 10, 11. They aimed only to move the passions, please the fancy, and excite the admiration of their hearers. 'They allured them with *great swelling* words of *vanity;*' with words tending both to exalt themselves, and swell the pride and self-confidence of their deluded admirers. They might boast of their numerous converts: but converts made only by the agitation of the passions, without instruction of mind or change of temper, are but as 'trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.'" (p. 42.)

In considering the ninth mark of false teachers, the Doctor shews, by various scriptural examples, that

"Their first object is to unsettle people's minds from the doctrine and order of the Gospel, by insinuating, that their understandings have been imposed on, and their consciences enslaved, and it is time to assert their liberty." (p. 43.)

He also asserts respecting them, that they

"Relax the strict precepts of the Gospel, preach doctrines suited to men's corrupt inclinations; flatter their spiritual pride, and bolster them up with false hopes, by hastily pronouncing them in a state of grace. Thus delivering them from the restraints of fear, they plunge them into more absolute bondage to their lusts, and make their last state worse than the first." (p. 45.)

Under the tenth head we find a most important and just remark, which we will transcribe.

"One common way in which false teachers corrupt the word, is by 'turning the truth into fables,' or by rejecting the plain literal meaning of Scripture, for the sake of a mystical allegorical sense, which they absurdly call the 'spiritual sense.' Thus they make the whole Bible uncertain, and are at liberty to give every text a fanciful turn, which best serves their own purpose, or pleases the humour of their hearers. Nothing can be more dangerous than this way of interpreting Scripture. If we deny its literal meaning, and conceive the real sense to be hidden in mysteries, allegories, and fanciful allusions, we entirely destroy its use: and then, in our inquiries after truth and duty, what rule shall we find to guide us? Every man's fancy must be his guide, which, like an *ignis fatuus*, will mislead the wandering pilgrim into bogs and morasses of error, and finally ingulph him in everlasting ruin. (p. 46, 47.)

The author, before he concludes, proceeds to answer some objections, which may be preferred against the view he has taken of the subject, none of which we shall think it necessary to notice, except the last.

"Is there no case in which Christians may separate from the Church?" (p. 54.)

To this he replies, that

"There may be such a case. If a Church is so essentially and irreclaimably corrupt as to cease to be a Church of Christ, then, after we have in vain tried the Gospel measures already mentioned, for her reformation, we ought to withdraw from her communion. On this principle, the Protestants separated from the Church of Rome." (p. 54.)

He then adverts, in a few words, to the grounds of the separation of the Independents from the Church of England, which he endeavours to justify, but in a way which, as it seems to us, will scarcely bear the application of his own rule, that

"Smaller errors in doctrine or discipline, when they are not made terms of communion, can never justify such a separation as implies a renouncing of communion." (p. 56.)

And we are well persuaded, that had the Doctor's progenitors been equally candid with himself, and equally disposed to unity, their separation from the Church of England would not have taken place. For, unlike some of their descendants in this country, who scruple not to avow their belief that she forms a part of the Antichristian kingdom,

"They owned her," says Dr. Lathrop, "as a Church of Christ, and would have continued in her communion, notwithstanding certain usages, which they thought unscriptural, if she would have dispensed with their conformity to her therein; but as she made an entire conformity an indispensable term of communion, they thought themselves bound to withdraw." (p. 55.)

But without stopping to shew the want of strict accuracy in this representation of the case, we shall only remark, that whatever weight may be given to the argument, as it respects ministers, it will scarcely, even on Dr. Lathrop's own principles, justify the secession of private members from the Church; they being neither obliged to wear surplices, take oaths of canonical obedience, read the burial service, subscribe the articles, use the sign of the cross in baptism, nor pronounce the absolution. It was these and such like circumstances, which, in King Charles's time, were made the causes of separation, causes which will not stand the test of the Doctor's seventh and eighth marks.

We will close our account of these discourses with observing, that if the reasoning of the preacher has any force when applied to the *standing order* of New England, it is greatly strengthened when applied to our Church, which, besides being scriptural in its doctrines and spiritual in its worship, has the warrant of primitive example and apostolical authority for the form of its government, and the mode of its ordination.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

In prosecuting your plan of animadverting upon whatever may appear in the periodical publications of the present day, destructive of sound principles, you have undoubtedly established some specific criterion, by comparison with which you are at once enabled to determine the degree of obliquity which attaches to heterodox opinions, and apply such correctives as seem best calculated to promote the end you have in view. This is a privilege to which you have at least an equal claim with your brother-censors. As the devoted friend of Christianity, however, you will unquestionably advance your strictures in a Christian spirit; and not imprudently expose yourself to the charge of ridiculously attempting to secure the foundation, by demolishing the superstructure. In the present condition of mankind, it would not unjustly be deemed a mark of the most insufferable arrogance in the partizans of any particular system of religion, to consider themselves the exclusive possesors of truth; yet there are truths of such a self-evident nature, that whosoever affects to deny them, furnishes a presumptive proof of the absence of reason, and of course excludes *his* opinions from the smallest share of deference. Again: there are doctrines not so self-evident, perhaps, as the truths last mentioned, but which are nevertheless supported by arguments of such a convincing nature, that they are adopted as the principal features in nearly every scheme of religion. Many there are who subscribe to these, who nevertheless are professed enemies to Christianity, and who, we may reasonably demand, should bring forward stronger evidence in behalf of the truth of their other tenets than can be adduced to confirm the truth of the doctrines they oppose, before any regard can justly be paid to their authority. Once more, Sir: there are persons who, while they proclaim themselves the friends of the Christian religion, will admit it only under such restrictions and peculiarities of interpretation, as would almost justify one in believing that they considered it as something which they were at perfect liberty to mangle and adjust to their own preconceived opinions, and not as the sacred offspring of the wisdom and benevolence of Jehovah. From these we may expect a satisfactory explanation, from what authority they have derived the license to introduce at discretion emendations, revisions, and even proscriptions, before they can consistently charge their opponents with bigotry, for preferring the obvious and direct meaning of the Scriptures.

I was led into this train of thought by reading, in the Monthly Review, the critiques upon the "Bishop of London's Lectures," and "Faber's Horæ Mosaicæ." (See Monthly Review, Dec. p. 345 and 390.) Your general character of this Review is faithful, and sufficient to caution every sincere friend of revelation against an implicit confidence in their remarks. There is a numerous class of readers, however, on whose minds their plausible pretensions to impartiality, moderation, and liberty of judging, and their apparent regard for religion, may impose, and make impressions unfavourable to the genuine sentiments of the Bible. For this reason their claims ought to be disputed; and this I conceive may be done with success, by a few remarks on the above-mentioned critiques.

After quoting a passage of considerable length from the Bishop's first Lecture, the reviewer "confesses himself at a loss to understand on what Scripture authorities the worthy Bishop grounds some of the doctrines here advanced, especially the statement respecting the Christian scheme being a plan to *satisfy the divine justice*." Did I entertain the least doubt that this critic is acquainted with the Scriptures, passages might be pointed out, in my opinion, sufficient to authorize a belief in that fundamental article of the christian scheme

—the propitiation of the Son of God. How can this gentleman fritter away the import of such "Scripture authorities" as these: "Whom God hath set forth to be a *propitiation* through faith in his blood, *to declare his righteousness.*" Rom. iii. 25. "For he is the *propitiation* for our *sins*," 1 John ii. 2. "All we like sheep have gone astray, we have turned every one to his own way." Will the reviewer say, that the *justice* of God did not demand *satisfaction?* "And the Lord hath laid on him the iniquity of us all." Is. liii. 6: or will he deny the sacrifice to be adequate to the *satisfaction?* But what beneficial consequences can we expect from quoting passages to those whose inveteracy of opposition, though veiled under the fascinating disguise of benevolence, not satisfied with disputing their opponents' opinions, suggests the very blameable expedient of misrepresentation! "What," says the critic, "can be the idea which Calvin and his followers have entertained of a perfect and yet *vindictive* being?" If *Calvin's followers* were the only abettors of the doctrine in question—or if the expression, *vindictive being*, were synonymous with the expression, *just being;* a numerous body of persons, who differ on comparatively unimportant points from the followers of Calvin, would not have been involved in the unjust charge of representing that God as vengeful, whom their doctrines have ever taught them to contemplate, in an eminent degree, as merciful and compassionate. The Reviewer is also "surprised to observe the *atonement* represented as confirmed by the conduct and expressions of the Baptist; "expressions," adds he, "which must be grievously tortured to bear such a meaning." It does not appear to me that there is the smallest ground to be *surprised* on this subject. One of the Baptist's expressions is: "Behold the Lamb of God, who taketh away the sins of the world." What unprejudiced reader will say that the expression "must *not* be grievously tortured to bear" *any other* "meaning." The critic does not advance any argument to confute the doctrines of the Lectures, unless the following supposition be intended for one: "that theologians have fallen into a wide error on points of this nature, by understanding St. Paul in a literal sense, when he is using figurative language, accommodated to the Jewish habits and prejudices on the one hand, and the rights and ceremonies of Heathen nations on the other." Whether Paul's language was thus accommodated, will be disputed by those who believe that the chief cause of that long catalogue of severe sufferings and abuse which he enumerates, was his boldness of opposition to both the Jewish prejudices, and the rights and ceremonies of the Gentiles. It deserves to be remarked, that this is the common, and perhaps the only subterfuge of those who wish to evade the force of scriptural expressions on the subjects of the divinity of Christ; original sin; the atonement; regeneration, &c. It was never denied that *many* expressions in the Old Testament, and likewise in the New, were metaphorical, but because they are so, must we also believe them unintelligible or obscure! After all, even this expedient will be found to conduct its devisers only half way, if so far, towards the desired conclusion; for if it be thought sufficient to authorize a departure from the literal sense of an expression, it can never be thought of sufficient weight to justify an interpretation exactly opposite. Who would suppose the words, "the mighty God, the prince of peace," were intended to signify an highly honoured *creature*, and the *messenger* of peace! When David exclaims, "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" and Jeremiah, that "the heart is deceitful above all things, and desperately wicked:" who would imagine that the one expression meant that he was born immaculate, and the other that our original propensities were more in favour of good than evil! When we read, "he (Christ) was wounded for our transgressions, he was bruised for our iniquities," should we be right in concluding that he was only the honoured character which divulged the *means* whereby guilt might be pardoned *without suffering*, and sins remitted without "shedding of blood!" Again: in that

short sentence, "ye must be born again," did our Saviour intend to inform us that it was a matter of small importance, how refractory our passions might be, or how imperfect our good actions; if we were only in possession of sincerity, we need harbour no doubts of our safety! To establish such a method of interpreting the Scriptures is,in my opinion,only another way of denying their authority. It were to be wished that these critics would manifest a greater regard to consistency, than to tell us as *scholars*, that a metaphor is a mode of expression, which, by allusion to other objects or circumstances, gives additional force and beauty to the original and simple idea; while as *divines* they insist, that a metaphorical expression requires an entire inversion of the obvious meaning of a passage, in order to arrive at the idea intended to be conveyed. They likewise seem to forget that, while they are thus conferring such distinguishing advantages upon the oriental scholar, they are depriving by far the greatest part of mankind of the privilege which they themselves, on other occasions, are so strenuous to maintain; and that it is a matter of total indifference, whether the Bible be prohibited by his holiness the Pope, or an acquaintance with its contents neglected, under a persuasion that, in order "to defend or *explain* the Sacred Scriptures, an intimate acquaintance with sacred literature is *absolutely indispensable.*" See Review of Faber's Horæ Mosaicæ, p. 390, in which review many remarks occur, strongly indicative of the hostile intentions of these gentlemen, its conductors, to the pure unmutilated doctrines of the Bible; which remarks I should be glad to see considered by some of your able correspondents. JUVENIS.

To the Editor of the Christian Observer.

I AM a constant reader of the Anti-jacobin Review, and have hitherto been much pleased with its fervent professions of attachment to our constitution, both in Church and State. I am myself a warm friend to both; and, therefore, cannot but be grieved when I discover in that or any other publication, professedly written on the side of religion and order, any thing that appears to be hostile to either, and calculated to undermine its fundamental principles.

Passages, however, occasionally appear in the pages of the Anti-jacobin Review, which are injurious to the interests of the Established Church; and the more highly I estimate their proposed object, the more I lament these deviations from it.

For the purpose of justifying the apprehensions which I have stated, with respect to the tendency of certain passages occurring in this work, I would at present call your attention to the number for January, 1803, p. 88—91; where a pamphlet is reviewed, entitled, *Considerations on the present State of Religion, speculative and practical, in this Country.* pp. 57. Hatchard, 1801. This tract, I must premise, I have never seen; and therefore, can only form an opinion of it from the extracts made in the Review, and the character therein given. As these citations would occupy too large a space for insertion in your Miscellany, I shall only refer you to some positions which they contain, and which the Anti-jacobin Review has passed over without censure, and to appearance approves.

In the first extract, p. 88, of the Review, it is asserted, that "curious points, not essential to salvation," are "inserted as articles of faith," in the XXXIX Articles of the Church of England:—that "whether essential to salvation or not, it is essential to strict honour and veracity, and to the purpose for which they were drawn up, that they" (viz. these "curious points") "should be holden as true, and taken in the same sense by all those who subscribe them:"—that, "amongst the articles, purposely intended to unite under one standard of belief all the members of our Church, some were introduced with the hope of bringing into her fold those untractable sectaries the Puritans:"*

* This seems to be a very gross anachronism: for the articles were prepared in the year 1552, and published with royal authority in the year 1553, during the reign of Edward VI.: and Puritanism had no existence whatever till the next reign; and indeed did not appear in England till that of Elizabeth. See Burnett's Reform. Vol. I. and Mosheim's Eccles. Hist. cent. 16. chap. 17.

—that the "articles" are "so worded, that, in giving their unfeigned assent to the obvious grammatical sense of the words," the Puritans "might assert their favourite tenets in the most unequivocal language;" "limiting the mercies of the Deity, and effectually cutting off the vast majority of the human species from all hope of pardon and happiness, by the exterminating doctrine of unconditional decrees:" that these articles, however, were "sufficiently agreeable to the sentiments of the greater part of the Clergy," "learned and pious" as they were, at the time when the articles were framed. It is moreover intimated by this impugner of the established creed, that the eleventh article of "Justification by faith alone," and the thirteenth, *Of works before justification*, (which is strangely confounded with the eighteenth, respecting the insufficiency of the light of nature) contain false doctrine.

It was naturally to be expected, that they who professedly stand up as colossal champions, in defence of our established doctrines, would have boldly stigmatized the foregoing assertions with their severest censure. But no! it was enough to pass a gentle stricture on the writer's carelesness and inelegance of style. (See p. 89.) And, lest the touch of their rod should give him unnecessary pain, they, in the close of their critique, profess themselves obliged to him for what he has written, and openly avow an unqualified approbation of his sentiments. But is it thus, Mr. Editor, that our Church is to be vindicated and upheld? Are important errors in chronology, and mis-statements of historical facts, to be left unnoticed and uncorrected? Do the Anti-jacobin Reviewers admit that *the doctrine of unconditional decrees* is laid down in our XXXIX Articles; that this doctrine is contained in *the obvious gramatical sense of the words*, and expressed in *the most unequivocal language?* Do they moreover allow that it is *essential to strict honour and veracity, and to the purpose for which the articles were drawn up, that they should be holden as true, and taken in the same sense by all those who subscribe them?* Do they moreover grant, in concurrence with this author, that the articles contain false doctrine? What will their friends, Dr. Hey, and Dr. Kipling, say to them concerning these concessions? If these assertions be true, the supralapsarian divine is the only man of *strict honour and veracity*: or rather, if the articles contain false doctrine, the whole body of the Clergy are destitute of these qualities. How innocent and inoffensive is the remark of the Rev. Mr. Rose,* had it even been correctly reported, as I am assured it was not; or even that of Mr. Rowland Hill, compared with these anonymous *Considerations*, and the sanction which is given to them by the silence of the Anti-jacobin Review, respecting their pernicious tendency!!† The former are blows aimed only at particular branches of the ecclesiastical tree; but the latter are calculated to cut it up by the very roots.

In the next citation, the author of the *Considerations* states, that "the present Church of England is exposed to the attacks of two kinds of enemies, Infidels and Methodists;" (Query, Why are the Dissenters omitted?)—that the latter are only "enemies towards those who enjoy its honours and emoluments:‡ —that when the Methodists "assert that theirs is the primitive theology of the Church of England, which they alone deliver unadulterated to their flocks, they are not easily answered:"—that "Bishop Warburton, aware of this difficulty, when he wrote his excellent treatise, entitled, "The Doctrine of Grace," was obliged to confine himself to the *manner* of propagating their opinions, when it is most evident that he was

* See page 63, in the same number of the Anti-jacobin Review.

† Indeed the charge implied can only be compared in its indiscriminate nature, and its severity, with the accusation of perjury, brought against the Clergy, by Mr. Hey, of Bristol. But an open enemy is better than a false friend.

‡ Do not the Methodist preachers, when they apply for a license to preach, avow themselves dissenters from some branch or other of the Church doctrine or discipline? And does not the Anti-jacobin Review constantly represent them as unfriendly to *the Establishment itself?*

equally inimical to the matter." Now the inference deducible from the concessions of this incautious writer is plainly this; that Bp. Warburton was not a man of *strict honour and veracity*, since he subscribed repeatedly to doctrines, which the author of the *Considerations* has asserted to be favourable to Puritanism, and now intimates to be agreeable to the opinions of the Methodists, while the Bishop in his heart was inimical to them. The author then proceeds to express a wish "that this stumbling block" (viz. the puritanical and methodistical articles of the Church of England!!!) "may be removed," and a hope "that it will." Nay, not contented with the removal of the parts which particularly offend him, he introduces a sweeping clause, in which he recommends to the legislature an abrogation of subscription to the XXXIX Articles altogether; and advises that "an unequivocal assent to the Book of Common Prayer" shall be required instead of it. But he does not stop here. For, previously to the requisition of this assent, he would have not only the "damnatory clauses of the Athanasian creed" omitted, but also "the form of the absolution in the visitation of the sick" altered, and "a few verbal corrections" made. Alas! poor Church of England, whose false friends join with her enemies in tearing out her very vitals. But, with respect to these alterations, all her real friends will concur in an ardent wish, *Longè absit dies!*

I will not trouble you, Mr. Editor, with many animadversions on these *Considerations*, and on the sanction which they receive from their admission without censure into the Anti-jacobin Review, and from the handsome character which is there given to them. These speak for themselves. I cannot, however, avoid asking, Does the reviewer really believe that *the primitive theology of the Church of England* may be identified with Methodism, and that the Methodists *alone deliver to their flocks the real doctrine of the Establishment?* I do not: and I moreover think that the Liturgy of the Church of England is in unison with her articles; and shall always deem that man to be her foe, who tries to set these standards of orthodoxy in opposition to each other. With respect to the *Considerations, on the present State of Religion, speculative and practical, in this country;* I must avow my conviction, that "an enemy hath done this;" and I am sorry to find the Anti-jacobin Review concurring in such an act of daring hostility. The ground of my concern may be seen in their judgment of this tract, which they give at the conclusion of their review: "A great deal of useful matter" (and it may be supposed, that they have selected for quotation what appeared to them to be most useful) "is contained in this little pamphlet; and we are much obliged to the author for liberal sentiment, guided by religious sincerity." From such *liberality*, and such *sincerity* may this nation be delivered!

JAMES.

At an early period of our labours, we did not hesitate to express an opinion that the professions and conduct of the Editors of the *Anti-jacobin Review* were greatly at variance. That their opinions on Church government stand opposed to the true principles of Protestantism, is pretty evident, (see, for an example, their Review of "a Dialogue between a Minister of the Church of England, and his Parishioners," &c. in January and February, 1802, and Christ. Observ. Vol. I. p. 257.) But it is not on the subject of Church Government alone that we apprehend them to have manifested a popish tendency. We complained (Vol. I. p. 177) that their boasted attachment to the Church had "displayed itself in the mutilation of her genuine doctrines;" and we substantiated our charge by a reference to a passage in their Review for January, 1802, (p. 85) where they indicate an attachment to the form, but a dislike to the spirit of religion.

Another proof will be found in their "recommendation," with a slight qualification of a very heterodox work of Mr. Fellowes (see Anti-jacobin Review, for Dec. 1801, and Christ. Observ. Vol. I. p. 238); and any one who will take the trouble carefully to examine the critique on which our corres-

pondent *James* has commented, will find a farther confirmation of our sentiments. We instance these cases, because they bring the charge directly home; but in our opinion, a proof of their popish leanings, at least equally strong, though less capable of being established without much detail, is deducible from the general strain of their work. They seem to prefer Popery to any form of Protestantism, except that of the Church of England;* and it will not be denied, that the violence of Popery is one of their chief characteristics. They are enemies to the Toleration Act,† and considerably hostile to Sunday Schools. They are unfriendly even to the distribution of the Scriptures, if we may judge from the *unqualified* strain of their censure on the attempt made by the *London Missionary Society*, to introduce them into France; an attempt which we hope will stimulate the zeal of Christians of every name, (see their Review for December last, p. 483.) An *Italian* Bishop, who manifested an anxiety to promote the circulation of the Scriptures in *Italy*, falls also under the weight of their displeasure, (see same Review, p. 434;) and they denounce him to the Pope, because he is friendly to a reformation from Popery.

We mean not to impeach the intentions of the Anti-jacobin Reviewers, so far as to affirm that it is a part of their *design* to introduce *Popery* into the English Church; but we are persuaded that it is the *tendency* of their labours, under the name of Protestantism, to establish many of the most truly Popish principles. We know that many very well-meaning men favour them, and are influenced by their writings, from a belief that they are zealous supporters of the Church. We beg of such persons coolly to weigh the above letter of James, as well as the remarks which we have now made.

* See Anti-jacobin Review for December last, p. 433.

† See for a recent proof, their Review of *Owen's Methodism Unmasked.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

A General Bill of all the Christenings and Burials, from Dec. 15, 1801, to Dec. 14, 1802.

Christened in the 97 parishes within the Walls, 1189.—Buried, 1305.

Christened in the 17 Parishes without the Walls, 4716.—Buried, 4219.

Christened in the 23 Out Parishes in Middlesex and Surry, 9329.—Buried, 8878.

Christened in the 10 Parishes in the City and Liberties of Westminster, 4684.—Buried, 4977.

Christened	Males 10564	Females 9354	In all 19,918
Buried	Males 9889	Females, 9490	In all 19,379

Whereof have died,

Under two years of age	5925
Between two and five	2379
Five and ten	892
Ten and twenty	523
Twenty and thirty	1199
Thirty and forty	1782
Forty and fifty	2112
Fifty and sixty	1885
Sixty and seventy	1353
Seventy and eighty	896
Eighty and ninety	369
Ninety and a hundred	62
A hundred and two	2

Increased in the Burials this year 5.

A most respectable society has been formed, and a large sum subscribed, for the relief of poor chimney-sweepers. The objects of this benevolent institution are to prevent the youths so employed from being oppressed, and to discover, if possible, a mode of sweeping chimneys, which will render the present inhuman method unnecessary.

The Greek MSS. brought by Messrs. Clarke and Cripps, of Jesus College, Cambridge, (see Christ. Observ. Vol. 1. p. 811,) from Patmos, Naxos, and other parts of Greece, and from Constantinople, are as follow:—

From Patmos.—1. The Works of Plato, most beautifully written on vellum, in folio: the Scholia in minute capitals: the Colophon proves that it was written by John the Calligraph, for Arethas, Deacon of Patrae, for thirteen Byzantine nummi, in the 14th year of the indiction, and in the reign of Leo son of Basilius.—Lexicon of St. Cyril, of Alexandria.—3. Greek Poetry, accompanied by ancient Greek musical notes.—4. Ditto, ditto.—5. The Works of Gregory of Nazianzum.

From NAXOS.—Copies of the Gospels, in Capitals, of very ancient date.

From MOUNT ATHOS.—1. The Orations of Demosthenes.—2. The Works of ten Athenian Orators, some of which not hitherto known.

From CONSTANTINOPLE.—1. The Works of Dionysius the Areopagite, with a curious and learned commentary, written on vellum, in folio.—2. Complete copies of the Gospels, written in the eighth century.—3, 4, 5, 6. Various copies of the Gospels, and of the Epistles, and Acts of the Apostles, of different dates.—7. The Works of Philip the Hermit.—8. Dialogues of Theodore the Syracusan.—9. A Work on Greek Grammar.—10, 11, 12. The Writings of Commentators on the Gospels, and the Works of the earliest Fathers of the Church.—13. Very ancient copy of the Evangelistarium of the Greek Church.—14. Ditto, ditto.—15 The Works of Philes, on Animals.

It may be interesting to some of our readers to know, that the admission to the use of the library belonging to the British Museum has been lately facilitated by the trustees. The reading-room is open from ten till four every day, except on Saturdays and Sundays, and for one week at Christmas, Easter, and Whitsuntide; also on Thanksgiving and Fast-days. Persons desirous of admission are to send in their applications, in writing, to the principal Librarian; who will lay the same before the next general meeting, or committee of the trustees. But as it might be dangerous, in so populous a metropolis as London, to admit perfect strangers, it is expected that every person who applies, if not known to any trustee or officer of the Museum, should produce a recommendation from some person of known and approved character. In all cases which require such despatch, as that time cannot be allowed for making an application to the trustees, the principal Librarian, or, in his absence, the Secretary, is empowered to grant a temporary leave till the next general meeting or committee.

In the press, the second volume of the improved edition of HUTCHINS's *History of Dorsetshire*; the second volume of BIGLAND's *Genealogical Collections for Gloucestershire*, under the direction of three able antiquaries; a new edition of HARRINGTON's *Nugæ Antiquæ*, much improved; a posthumous work, by the late Mr. PEGGE, entitled, *Anecdotes of the English Language*; a *Poem on Glasgow*, by Mr JOHN MAYNE, with notes illustrating the local allusions; *Letters on the Importance of the Female Sex*, with observations on their manners, and on education, by Miss HATFIELD; a translation of SUE's *History of Galvanism*, with notes, supplementary matter, and copper-plates; an *Account of the various charitable institutions in Ireland*, addressed to the Lord Lieutenant, by the Rev Mr. HINCKS, of Cork; *Anthropology*, or the Natural History of Man, including a comparative view of the structure and functions of animated beings in general, by WILLIAM BLAIR, M. A. &c. &c. in 1 vol. 8vo. Illustrated by twenty views, engraved from drawings by the author; *A Tour through South Wales and Monmouthshire*, by J. T. BARBER, F. S. A.; *an Inquiry into the Colonial Policy of European Powers*, by H. BROUGHTON, Jun. Esq.; a second volume of MALCOLM's *Description of London*.

M. PELTIER has published proposals for a very extensive work in French, to be printed in London. It will consist of a *Relation of the Invasion of Egypt and Syria by the French*, confirmed by all the *French, English, and Turkish official papers*. This relation will be preceded by the *Reports and Memoirs presented to the Government when the Expedition was undertaken*; and will be followed by a *recital of all that shall have passed among the Mamelukes, Turks, and English*, from the departure of the French to the moment of publication.

Dr. FORBES, of the University of Edinburgh, has in forwardness *Memoirs of the first and most eminent Founders of the Edinburgh Medical School*, with an account of their works; comprehending a review of the tenets of Brown and Cullen.

The Reverend J. GOLDSMITH has prepared a *Grammar of the First Elements of Geography*, introductory to his *Geography for the Use of Schools*, lately published. It consists of—1. Elements; 2. The use of the globes; and 3. The mode of constructing maps.

The Rev. J. WHITAKER is at present employed upon *A critical Statement of the original History of London*.

The late Mr. SHAW's *History of Staffordshire* will be continued, it is said, by some friends of the author.

A new college is shortly to be erected at Cambridge, by the name of DOWNING COLLEGE, in pursuance of the will of Sir George Downing.

Long experience is said to have proved, that straw or loose twigs, scattered over any plant, or bed of plants, preserve from frost better than a solid or close covering; and that nets, three or four thick, hung on a wall before fruit-trees in blossom, preserve them better than any substance that quite excludes the air in every direction.

FRANCE.

The following is an account of the Births, Marriages, and Deaths, at Paris, during the year 1802 Legitimate births, 15,519; illegitimate births, 5499; total births, 21,018.—Marriages, 4694; divorces, 902.—Deaths in their own houses, 12658; in their hospitals and alms-houses, 7540; *a la morgue*, 192; total deaths, 20,390. By this account it would appear, that more than one-third of the births are illegitimate, and that more than one-third of the deaths occur in poor houses!

A French and Arabic Lexicon, in small folio, for the use of those who visit the Levant for commercial purposes, will shortly be published at Paris, compiled by a pupil of De Sacy, who revised and corrected it. A second volume is to follow, containing the Arabic and French part.

A manufactory of cloth impermeable to water has been lately established at Paris. It has the peculiar merit of being supple and elastic; is not affected by either dryness or humidity; and loses none of its qualities in boiling water.

RUSSIA.

The Emperor of Russia has offered a considerable premium to any person who shall introduce any new and advantageous method of agriculture, or shall bring to perfection any old agricultural invention; who shall open any new branch of commerce; who shall establish any new manufacture; or who shall invent any machine or process useful in the arts.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

In January 1802, two of the Missionaries employed among the HOTTENTOTS, went to Cape Town, to represent to General Dundas the conduct of some neighbouring farmers, who had seized on the lands of their people. His excellency received them kindly, and promised to do what he could to redress the grievance. The fiscal, Mr. Rhynefield, pleaded their cause with the governor. He observed, "that the mission at Baviansklooof had existed now ten years; that about 1000 Hottentots had lived there, and distinguished themselves by their obedience to the Missionaries and their orderly conduct, so that he had never had any complaints from that quarter. They did not want a fiscal, though, in other places wherever 300 people got together, a justice had enough to do. In the late period of famine, sickness, and mortality, no relief had been granted to the poor Hottentots, but the Missionaries alone had supported the burden, and cared for the poor, sick, and famishing people. The more they deserve well, the more unjust were the encroachments made upon them." At taking leave, his Excellency promised to recommend the mission to the future government.

From the letters lately received from the Missionaries on the coast of LABRADOR, we extract the following passages:

Hopedal, August 14, 1802.

"Among some of our *Esquimaux* families, a particular awakening was observed last winter. One man and two children were baptized, and seven admitted candidates for baptism. We rejoice greatly on such occasions, and pray fervently to the Lord, that he may establish their hearts, that they may grow in his love and knowledge, and that we may once have the pleasure to see a man of this nation, who not only exhibits a living example of the power of the grace of God, but may, with confidence, be employed to testify to his countrymen, from his own experience, what the blood of Jesus can effect in changing and cleansing the heart of a sinner, making him an heir of everlasting life. The schools of the children were diligently attended, and the scholars, in some of whom there is no want of capacity, shewed a desire to learn."

"*Nain*, 9th Sept. 1802.

"Whoever is acquainted with the Esquimaux in their natural and unconverted state, and sees them met together at the Church, attentively listening to the word of God, or beholds a company of converted Esquimaux surrounding the table of the Lord, and favoured to enjoy his body and blood sacramentally, under a deep and comfortable sense of his gracious presence, must stand astonished at the power of our Saviour's love, which melts the hardest hearts, and imparts to them heavenly blessings."

"January 6, we had the joy to baptize a heathen woman. Feb. 19, a man called Seksigak, a noted sorcerer, and two women, were admitted candidates for baptism. And again, March the 4th, we had the joy to baptize another man."

At *Ok-kak*, the Esquimaux congregation consisted of 33.

At *Fairfield*, in UPPER CANADA, there were 150 believing Indians at the close of 1801. The Missionaries at that place had applied to the Chippeways to know "whether they were willing to hear the Gospel, and to permit a Missionary to reside among them?" The principal chief of the nation replied, "I will receive you," and pointed to the place in which the Missionaries should dwell.

The latest accounts from JAMAICA are stated to be more encouraging than those received for some time past; the negroes seem more attentive in coming to Church, and requesting instruction, and several benevolent proprietors have shewn a wish to introduce Christianity among their slaves.

At *Paramaribo*, in SURINAM, 18 adult negroes were baptized in the year 1801. In the Island of ST. THOMAS, ST. CROIX, and ST. JAN, during the same year, 194 adult negroes were baptized, and 167 admitted to the Lord's Supper; and in ST. KITTS, 169 adult negroes were baptized, and 99 admitted to the Lord's Supper, from Easter 1801 to Easter 1802.

BAPTIST MISSION IN BENGAL.

We have already mentioned, that by the exertions chiefly of *Mr. Carey*, a translation of the New Testament into the Bengalee language had been printed. This must be considered as a highly important work. We also mentioned, that the attachment of the natives to their cast, had, in a few instances, given way to a conviction of the truth of the Gospel, and that six persons had been baptized. We now propose to give a few extracts from the accounts recently received, which will ex-

plain to our readers the present state of this mission.

"Both Europeans and natives laughed at what they thought the enthusiastic idea of breaking the bands of the Hindoo Casts, by preaching the Gospel. When Kristnoo and Gokool rejected their cast, many wondered at it; but the generality tauntingly asked, 'Have any of the Brahmans of Caestos believed on him?" Lately, however, they have been deprived even of this small consolation. One Caesto joined the Church a little time since. Last week, two more of the same cast, and one Brahman came, and voluntarily rejected their cast, even without our proposing it. While these were at Kristno's house, a Brahman came, who was said to be on a pilgrimage to Benares. On the road, he met with one of the little tracts which we had circulated in Bengalee. He came to Serampore, rejected his cast, and is determined to sit at the feet of Jesus and hear his words. Another Brahman is expected to reject his cast. He is of the highest rank, and possesses a very superior understanding. Even now he mightily convinces the Brahmans, as well as others, and gives some happy evidences that his heart is right with God. His name is Kemol.

"We are now erecting a school for the board, clothing, and tuition of 20 native youths. Their instruction in the principles of Christianity is the leading object. The requisite subscription for it is nearly finished."

RUSSIAN TARTARY.

In our number for November last, we gave some account of the progress which Mr. Brunton had made in his attempt to establish a mission among the Tartars. Under the protection of the Russian government, he proceeded from Astrakan on the 10th of August, with the view of selecting an eligible spot for his permanent residence. He pitched at length upon a Tartar village, called Karass, situated near the source of the river Cubane, and at an equal distance from the Euxine and Caspian seas. He and his brother missionary lodge in the house of the Sultan, until their own can be built. They enjoy, at Karass, the protection of a Russian garrison, there being a fort in the place.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

A LONG journal of the proceedings of Sebastiani, during his late mission to Egypt and Syria, has been published in the official paper of France, and has deservedly attracted general attention. The measures of this agent, wherever he goes, are marked with the domineering spirit of Bonaparte. He *commands* the Pacha of Tripoli, and the Pacha submits, "since the great Bonaparte requires it." He asserts, that in every part of Egypt, the return of Bonaparte is eagerly desired; and he tells the First Consul, that 6000 Frenchmen are adequate to the conquest of that country. The islands in the Ionian Sea, he adds, are ready, at a moment's notice, to fraternize with France. He every where seems to have behaved with insolence, and on receiving the slightest offence, he threatens even the Turkish governors with the vengeance of Bonaparte. The object of Sebastiani's report seems to be, in the first place, to impress the French nation with the idea that Bonaparte's conduct in Egypt has strongly attached the inhabitants to him; and, in the next place, to lead foreign nations into the notion, that this gasconading journal contains all that is to be known of the objects of the First Consul, and thus to prevent further inquiry.

The First Consul has given another proof of his arrogant and domineering temper, in sending back Gen. Lasnes to Lisbon, not only without a reprimand for his former outrageous conduct at that court, but with applause on account of it. He even exhorts Lasnes to persevere in the same course which he had before pursued.

An epidemic complaint is said to prevail at present in Paris, by which many have been carried off.

Every effort is making by the French government to reinforce the troops in St. Domingo. Bonaparte seems to have no intention of abandoning his enterprize. He will, probably, continue to pour fresh armies into that wretched colony, in order to carry on his war of extermination; but if he should finally succeed in this, it must be by the sacrifice of the flower of his troops. The negroes have learnt to fight and to conquer; but they are not his most formidable enemy. The climate will continue to destroy its victims as fast as the ingenuity of Bonaparte can supply them.

An arrete of the French government forbids the intermarriage of whites with negroes.

HOLLAND.

The Batavian government of state has declared in favour of the petitioners for the repeal of a part of the law, prohibiting the transit of woollen goods into Holland. The manufacturers have, however, sent in counter petitions.

GIBRALTAR.

On Christmas-day, a mutiny broke out in one of the regiments doing duty at that place. The cause of it does not seem to be accurately known in this country. Some lives were lost on the part of the insurgents before it was suppressed. A few of those engaged in it have been tried and found guilty, and some of them have been executed. Perfect tranquillity is said to have been restored, when the last accounts came away.

AMERICA.

The cession of Louisiana to France has occasioned great alarm in America; particularly as the Spanish Governor of New Orleans, at the evident instigation of the French Government, had issued a proclamation which deprives the Americans of the right which they hold by treaty, of depositing, at that place, the merchandize which comes down the rivers Ohio and Mississippi, until sold, or exported. If Bonaparte should persist in this unjust and irritating measure, a rupture with the United States will be the probable consequence, as from the firm tone held by Congress upon the occasion, it is plain that they are fully determined to assert their rights. Leclerc's arbitrary conduct towards the Americans at St. Domingo; the equally severe treatment which they have received at the ceded Dutch colonies; together with the present attempt to deprive the Western States of all access to the ocean, look as if Bonaparte imagined that by bold and insolent measures he could terrify the Americans into submission, as he has done the continental nations of Europe. In this, however, he will find himself greatly mistaken.

A convention entered into on the 8th of January, 1802, between Great Britain and America, has been made public, by which it appears that the latter has engaged to pay £600,000 in lieu of all debts due by Americans to British subjects, which were contracted previously to the commencement of hostilities between the two countries.

FRENCH WEST INDIES.

It is said, that since General Rochambeau has assumed the chief command in St. Domingo, the French cause wears a more favourable aspect. Some fresh troops had arrived, and given a temporary confidence to the thinned ranks of the consular army. The blacks also are said to have been worsted in several rencounters; but it is likely still to cost many thousand lives before the French obtain a firm footing even on the shores of the island.

ENGLISH WEST INDIES.

Antigua, which has been remarkably preserved from the yellow fever, even while it raged in the other islands, has lately been visited by that fatal scourge, and many are said to have fallen a sacrifice to it.

GREAT BRITAIN.

PARLIAMENT met pursuant to adjournment on the 3d instant. The only measure of importance which has hitherto occupied its attention (much of the time of the House of Commons being taken up in balloting for elect.. committees) is the bill for continuing, till six weeks after the meeting of the next Session of Parliament, the restrictions on the Bank of England from issuing specie in payment of their notes. The measure gave rise to some discussions, but these chiefly respected the duration of the restriction, there being a general admission that some further restriction was necessary, in order to prevent too sudden a run upon the Bank. The Bill has not yet passed the House of Lords.

The King has been pleased to appoint William Drummond, Esq. to be his Majesty's Ambassador extraordinary and Plenipotentiary to the Sublime Ottoman Porte.

The King has also been pleased to appoint Hugh Elliott, Esq. to be his Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Court of Naples.

The King has also been pleased to appoint Anthony Merry, Esq. to be his Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United States of America.

The King has also been pleased to appoint Edward Thornton, Esq. to be his Majesty's Secretary of Legation at the Hague.

On the 7th instant, came on before Lord Ellenborough, Mr. Justice Le Blanc, Mr. Justice Chambrè, and Mr. Baron Thompson, at the Court House, Horsemonger-lane, the trial of *Colonel Despard*; and on the 9th, the trial of *John Wood, Thomas Broughton, John Francis, Thomas Phillips, Thomas Newman, John Doyle, Daniel Tyndal, James Sedwick Wratten, William Lander, Arthur Graham, Samuel Smith, and John Macnamara*, for HIGH TREASON.

The following are the particulars of the charge preferred against them.

1st. That on the 16th of November last, the prisoners at the bar had conspired together, and attempted to seduce several soldiers in his Majesty's service, to unite with them in subverting the government of this realm, in Church and State, and to depose, kill, and destroy the king.

2d. That they had administered oaths to sundry persons, in order to combine for these purposes.

3d. That they had conspired to lie in wait, seize, and set upon the King as he went to open the present session of parliament, to secure and imprison his person, and to depose him from his imperial state and dignity.

4th. That they had conspired to attack and seize upon the two Houses of Parliament, the Bank, the Tower, and the magazines, arms, &c. contained in it; to stop and detain the mail coaches, and other carriages, travelling from London; and to raise insurrection, and rebellion, against the king, and to slaughter his subjects.

After a long and patient hearing, these facts were substantiated against all the prisoners, except Thomas Phillips, John Doyle, and Samuel Smith: the rest were found GUILTY, and the awful sentence of the law was immediately pronounced upon them. That sentence was executed on the 21st instant on

Colonel Despard and six others; three of the convicts, Thomas Newman, Daniel Tyndale, and William Lander, being respited during his Majesty's pleasure. (See Obituary for an account of Despard's death.)

We cannot close our account of these trials, without joining our voice to that of the community at large, in bearing testimony to the tenderness and dignified forbearance of government in their conduct towards the unhappy prisoners. No attempt was made, previous to the trial, to rouse the indignation, or interest the feelings, of the nation. The proceedings of his Majesty's Attorney-General were marked with that fairness and candour, for which he is so much distinguished; and the conduct, not only of the judges who presided in court, but of the juries who tried the issue, proved incontestibly, that never did a similar trial take place more free from any bias of interest, party, or passion. We have not the smallest hesitation in expressing our perfect conviction of the equity of the sentence, and our warm approbation of the lenity of the prosecutors. And in reviewing the particulars of the conspiracy which has been discovered, what gratitude ought we to feel to the Great Disposer of all events, who has, by means of the vigilance of our government, defeated the purposes of violent and wicked men; for though we do not believe that any great number of persons were implicated in the treason, which has so happily been brought to light, yet if the blow had been struck, which the conspirators meditated, we tremble to think of the confusion which the scattered remnant of jacobins in this country, operating, by the usual jacobinical arts, on the passions of a mob, might have occasioned; and of the blood which might have been shed in consequence. We have a confidence, that, through the divine blessing, the loyalty, and spirit, and good sense of the country would, in no long time, have crushed the attempt to deprive us of every thing most dear to us. But, thank God, we have been spared the awful trial.

On the 10th instant, thirty publicans were, at the instance of the Society for the Suppression of Vice, convicted by the magistrates of Union Hall, in the penalty of ten shillings each, and full costs, for having suffered tippling in their houses on the Lord's day, notwithstanding the previous notice sent them by the Society to desist. The above convictions, added to those before the magistrates of Queen-square, Westminster, Hatton-garden, and Worship-street, make the number of shopkeepers and publicans nearly a hundred, who have been thus punished for obstinately persevering in the exercise of their ordinary callings on the Lord's day, in open defiance of the laws. These frequent convictions shew the laudable readiness with which the magistrates assist the exertions of the Society, and are calculated to produce the happiest effects.

It is with great pleasure we observe, that through the highly praise-worthy exertions of the same Society, two more of those persons, who are systematically employed in corrupting the morals of the country, by the sale of books and prints of the most shocking tendency, have recently been prosecuted to conviction in the Court of King's Bench. We are truly concerned to see it established by the evidence produced on these trials, that the great mart for the books and prints in question, has been in the seminaries of youth of both sexes.

The Irish mails state, that tranquillity has been restored in the counties of Waterford and Tipperary, owing, in a great measure, to the conciliatory expedients adopted by Lord Donoughmore, whose example appears to have excited a becoming emulation among the noblemen and gentlemen of the county of Limerick to pursue a similar line of conduct. The disturbances that have for some time past prevailed in the South of Ireland, we are assured, have no political relation whatever; they have arisen from local jealousies, and individual grievances among the wretched peasantry, the nature of which the government have wisely determined to ascertain. Mr. Wickham, the Lord Lieutenant's Secretary, is now on a tour to the perturbed districts, and great hopes are entertained, that the laudable measures adopted in this instance by the government, will tend, in a material degree, to the permanent tranquillity of the country, and the general happiness of the people.

OBITUARY.

ACCOUNT OF THE DEATH OF SENEX'S SON.

(Continued from p. 63.)

THE following was written on his birth-day, when he entered upon his twentieth year, and while he resided at —— College, in Cambridge.

"When I look back upon the past year, how am I called upon to humble myself before God! I must lay my hand upon my mouth, and my mouth in the dust, if so be there may be hope; for I am vile. I have not walked so faithfully with God as I ought. The sin, which so easily besets me, has had too much encouragement. The table of the Lord has not witnessed that contrition, that fervour in me, which ever it used to do; and my heart has been ever ready to start aside like a broken bow. *O Lord, examine me, and try me, see what wicked way is in me, and lead me in the way everlasting.*

"But the mercy of God has been renewed to me continually. Before I left H—, when I cast all my cares upon God, he cared for me. Since I have been here, how mercifully has God dealt with me; how has he preserved me from the snares and vanities which surround me! How has he blest me with kind

and useful friends! The state of discipline I am now under, is wonderfully calculated for my good, and God blesses my studies. Let me, then, now devote myself afresh to God.

"I have spent nineteen years of my life, and know not how much longer I may be spared.

"I have been warned by the death of my cousin H. H. and the lamentable end of a schoolfellow, to prepare to meet my God. O Lord, may I be thine here, that I may enjoy thee forever hereafter! May I never be ashamed of the Gospel of Christ! May I walk closer with thee my God, for this is my greatest happiness!—Preserve me, O Lord, from all evil! *Thy mercy, O Lord, endureth for ever; forsake not the work of thine own hands.*"

I found a paper written by him at the expiration of that year, in which he entered upon the ministry. He begins his reflections thus—"I am now come to the end of another year: what an eventful year has this been to me! It has been marked by important events, in all which I hope I have been in the way of duty." Of the last of these events he writes thus—"In December, I took Deacon's orders. May God make me *a burning and shining light* to his glory! I would endeavour to follow the guidance of providence, wherever that would lead me. I would have the glory of God to be my chief aim, whatever trials and crosses I may thereby be exposed to; for I know, that even here I shall eventually be the happier, the more uprightly I walk in the path of duty: and hereafter, when time shall appear a mere point, crosses will be nothing, they will be as the light affliction of a moment, but they may *work out an eternal weight of glory.* May I then devote myself to God and his service!

"Since God doth thus his won'drous love
Through all my life extend;
That life to him I will devote,
And in his temple spend."

After the disorder, which proved fatal to him, had rendered him incapable of performing the public duties of the ministry, he left the curacy in which he was placed, and came to my house. He was not aware of the danger of his state, which to the eye of his friends, was too strongly pictured in his countenance. The state of his mind, at this period, may be judged of by the following note, which was found amongst his papers after his death, and, from the date of it, appeared to have been written soon after his return home.

"I think I never had any personal affliction of consequence before this, except a fever when I was young.

"I have been for some time afraid, lest such an uninterrupted series of prosperity and health should draw me from the gracious author of all my mercies. I prayed that, if it was his will, I might rather suffer affliction, than be permitted to depart from him and cleave to this world. Behold the issue! Am I not warranted to consider my prayer as answered? But it teaches me a lesson of humility; it teaches me that I cannot bear an uninterrupted course of good things. How thankful then should I be, that the Almighty deigns to take me under his paternal care, and to put me into the purifying furnace of affliction!"

A short time before he took holy orders, he made known to me his purpose of entering into the marriage state. From the various conversations which I had with him on this subject, I was satisfied that religion, prudence, and affection, had united in determining his choice. I mention the circumstance in this place, because of the allusion to it in the following reflections, which he wrote in the evening after I had informed him of the danger with which his disease was accompanied. Were I at liberty to give a full account of his conduct respecting this transaction, I should offer one of the strongest proofs of the powerful influence of divine grace upon his mind. I shall only observe, in the language of one who was intimately acquainted with his views and conduct in this affair—"I think no circumstance can more strikingly exemplify the power of religion, than that of a young man of ardent affections and sanguine hopes, quietly resigning the object of his love; and looking forward to that stroke which should rend asunder the tenderest tie, not only with calmness but with joy."

Reflections written immediately after he had been informed of his danger.

"I have indeed been deceiving myself respecting my complaint. My father has this evening informed me of the dangerous state of health I am in. O Lord, support me, that I may cheerfully accomplish whatsoever thou wouldest have me to do or suffer! This is a severe trial, when I consider my connection with my dear ———. But *God's will be done.* His will is best. I would glorify God for this consolation, in that I am sure whatever is the issue, I shall have reason to praise and adore him for it. It will be goodness and mercy; only let me put my whole trust in my heavenly father. Whilst thousands around me are living the enemies of God, and heirs of eternal wrath, behold God has made me a monument of his mercy. Ah! how unworthy of the very least of his mercies! And yet by his grace, I trust he has made me a child of God, and an heir of eternal glory! *Behold what manner of love, that we should be called the sons of God!*

"Lord we adore thy ways
"To bring us near to God:
"Thy sovereign power, thy healing grace,
"And thine atoning blood!"

The following day, being Sunday, he attended the worship of God at Church, and this was the last time he was able to join the public congregation, which was his delight. Two parts of the service, the collect and the sermon, happened to be peculiarly suitable to his situation. It was the 20th Sunday after Trinity, when this excellent prayer came in course. "O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt

us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord." He seemed much struck with its suitableness, and mentioned it in a letter to one of his most intimate friends, as expressing the temper of mind which he laboured to possess.

The Rev. Mr. ——— preached a most instructive sermon from those awful words, *Give an account of thy stewardship, for thou mayest be no longer steward* Luke xvi. 2. He received it as a message from God, reminding him of his speedy departure; and the rest of my family were much struck with the remarkable coincidence of circumstances

About two months before his death, he received a visit from a young Clergyman, who had been his fellow-student at the University, and who was one of his most intimate friends. They had maintained a correspondence with each other after they were called to labour in different parts of the Lord's vineyard, and at this interview (which continued some days) their conversation appeared to be free and unreserved. At the request of myself and family, my son's friend favoured me with the following account of their conversations.

"He had expressed a readiness to talk with me on the subject of my last letter—death—its awfulness—supports against the fear of it—and comfort under its approach. I said, I had felt a little misgiving about my letter, whether I had not spoken too unreservedly to him upon the subject. 'No, no, he replied, it grieves me to be written to in any other way; to be considered otherwise than as a dying man.' I said, it gave me great pleasure to find him so supported and comforted in such circumstances, and particularly with such calmness and reflection; and that he had the same sense which I had expressed of the great awfulness of death, and was *yet*, so to speak, supported *against* those views. He said, that he did find *great peace*; that God had peculiar consolations to impart at such times; and '*his comforts*,' said he, '*refresh my soul!*'

"The conversation then turned to *the ground* of his hope. The general ground of all our hopes towards God, there was no need for him to speak of. We knew each other's sentiments upon that subject. They cannot be better set forth, than as they appear in a letter written by him a short time before, where he has these words—'the enjoyment of that bliss which I hope to receive, *vile* and *unworthy* as *I* am, for the sake of my *blessed* and *adorable Saviour*, in whom alone is my hope and trust, in that he suffered for me, and is now interceding for me at God's right hand.' The point to be shewn at this time was, by what mode of arguing his mind was satisfied and supported in the conclusion, concerning his own personal interest in Christ, and salvation through him. His words upon this subject were few, but very striking, and highly satisfactory. 'I have the Bible,' said he; 'I am perfectly convinced that it is from God: this, therefore, is a sure ground, a firm foundation to rest on. Well—I read it—and I cannot but hope and be persuaded, that I do experience what I there read described, as distinguishing the blessed; and *on that ground I cannot but be confident.*' This, he said, was the general ground of his satisfaction and comfort; and then added something again on the assistance of God's Spirit, in enabling him to make use of this hope, and in affording him peculiar consolations.

"He then went on to speak of the necessity of such a hope, and such supports, in the prospect of death; and of the necessity of making religion our care, and most serious concern while in health On these subjects he spoke with some emotion; and his mind seemed to rise, and become more warm as he proceeded. 'Oh,' he said, '*what should I do, what should I do*, if I were now *unconverted*, and had not this hope!' 'A state of sickness,' he said, 'is not the time first to apply our minds to religion' He deeply felt this. 'We then need all its sweetest consolations—to receive them is as much as we are capable of. Then is no time for close self-examination, and the work of repentance. This is too severe, *far too severe* a work for that time.'

"His thoughts then turned to his inexpressible obligations to Almighty God for such hopes; for *his* being 'indulged' with them, who (he spoke in the most humiliating language of himself) had been such a sinner against God, and who had continued so sinful; who had been so vilely ungrateful to him, and had been so far from what he ought to have been, even since he had been brought to love and serve him: That *he* should have such hopes! 'His prospects,' he said, 'might righteously have been quite the reverse. He might justly have been lying in his present situation, with nothing before him but the expectation of *misery for ever*. But instead of this, here,' he said, 'I am enjoying the prospect of everlasting blessedness and glory!'

'He hath chosen me to this! I can give no reason for it! I am most unworthy!'

"With this subject his mind seemed much affected. He repeated his broken sentences; meditating upon them with himself, as well as addressing them to me, or rather perhaps to God; for his conversation seemed very much turned into devotion at the close: till at length not finding words fully to express his conceptions, he took up the Bible, and giving it to me, desired me to read aloud to him the first chapter of St Peter's first Epistle, from verse 3 to 9 inclusive. *Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope*, &c. As I finished this passage, a parcel of his manuscripts arrived from his brother, at———, and our conversation ended It was highly edifying, and comforting at the time; and is not less so in the review. *The righteous hath* HOPE *in his death.*

"In some part of the conversation, I

remember he said, I think after mentioning the ground of our hopes towards God, as stated above—'This is what I have believed, and what I have been endeavouring to preach; and this is what I now find supports me.'

"On the day I parted with him, I remarked, as I sat near him in the afternoon—'It is five years and a fortnight this evening since we first met in the Chapel of ——— College.' He seemed a good deal pleased at the recollection, as his kind and affectionate heart always led him to be with any such little circumstance.

"The same afternoon, I think, he told me of some particular fault he had observed in my reading while I was at ———. He said, 'We ought to be assisting one another in every way we can; particularly in whatever may at all tend to the better discharge of our ministerial functions.' He added, 'I have always considered this as a duty, and shall now have little more opportunity.'

"At parting, less passed than I could have wished. It was a night on which we attended service at Church; and when I returned to the house, I found him asleep. We had, however, a little time together afterwards. I said to him, it was an afflicting thing now to bring our friendship (which had been a great comfort to me) as it were to a close, and to part probably to meet no more in this world. He said, the separation was not final—it was only for a short time. His mind seemed fully possessed with such sentiments. He observed, that if we were but where it was our duty to be, and doing what God called us to, the rest was of little importance.

"He desired I would pray with him for a few minutes. I asked if there was any particular thing he would wish me to have in view? At first he said, no; but afterwards calling my attention again, he said, 'Only that I may be *thoroughly prepared to die.*'

"Afterwards he spoke in few words of the peace of his mind. He said, he could not rise to great heights of devotion; his feelings were rather benumbed. His disease in some measure produced that effect, and his medicines still more * He added, that the state of his mind was not always alike; but that he had an abiding peace, and an habitual confidence in Christ—this supported him.

"When I was once speaking of the great calmness and recollection which attended his comfort (as I have already related) and was seeming to prefer such a state of mind to that ecstatic joy, which appears in some dying Christians—he said, 'we are not to make comparisons of that kind, and prefer one state to the other. God is pleased to give his people sometimes triumphant joy in death; and when that is the case, it is a great testimony for religion.'"

The following account was communicated to me by one of his sisters, who waited upon him during the latter part of his illness.

"The conversations which I had with my brother J———, were but short. One day when I was dressing him, he observed how very thin he was become, and added, with a pleasant smile, 'I am glad of it; it is a good sign.'

"At another time he called me to him, and after we had arranged some particulars respecting his food, &c he said, 'Well, in a little time I shall have done with all these contrivances.' I replied, it is a joyful prospect to you. He said, very feelingly, '*It is indeed.*'

"After speaking to him a little on that firm source of comfort to be derived from that full, perfect, and sufficient sacrifice which our great High Priest has made for us, he said, with great emphasis and animation—'That is the thing—without *Christ crucified*, all would be dark and uncomfortable: after a little pause, he added, 'I thank God my mind continues strong—I think, at least in some respects, it does.' That is, your attention is sooner wearied, but your judgment continues sound, and your mind is not harassed by groundless fears and scruples? 'No, I thank God, I have none. The Lord is on my side, and he has been my helper.'

"One Sunday, when I staid at home with him, he expressed himself strongly respecting the benefit which he had derived from Mr.———'s ministry and conversations.* He then desired me to read some passages out of the Revelations, descriptive of the happiness of the blessed; and turning to me with a most sweet look, said, '*That is heaven!*'

"A few days before he died, he asked me to read to him the 121st Psalm. When I had finished it, he said, 'What a sweet psalm!' and asked me to read the second verse over again—*My help cometh from the Lord, who made heaven and earth;* and then with grateful astonishment he exclaimed, 'What a thing! that the creator of heaven and earth should be *my* helper—no less a character than he!' He then spoke of some circumstances which he supposed to be indications of his approaching dissolution, and added, 'I had once hoped to see my brother R———, but I give it up.' I replied, if we do but all meet in heaven, the separation will be very short: he said, 'I trust we shall.'

"After being silent a while, he said, 'I wish I could bear to say more, but you know the foundation of my hope—*Jesus Christ and him crucified.*'"

In this state of mind he quietly resigned his spirit into the hands of his gracious Redeemer; and exchanged the society of his friends on earth, I trust, for that of *the spirits of just men made perfect.* SENEX.

* At this time it became necessary to moderate a diarrhœa, which disturbed him much, by the administration of opiates.

DEATH OF DR. 'ERSKINE.

January 19. Suddenly at Edinburgh, in his 82d year, the Rev. JOHN ERSKINE, D. D.

* The Clergyman whose Curate he had been.

one of the Ministers of the old Grey-Friars Church in that City. He had become very weak and infirm in body, but his mental vigour remained unbroken to the last. He was one of the most learned and able divines of his country, and as long as he had strength for it, unwearied in the discharge of all the duties of the pastoral office. He valued and improved time more than most men. His thirst for reading was very great, and his quickness of apprehension enabled him to read a great deal in a little time, while his strength of memory prevented his forgetting almost any thing he read. But what conferred the chief value on his character, was his genuine and unaffected piety. He was the devoted servant of God; the warm and unwearied friend of man. One of the most prominent traits in the character of this eminent saint, was his child-like simplicity and lowliness of mind. His talents were not sullied with the smallest appearance of pride or ostentation. He was so modest, that with difficulty could he be prevailed upon to favour the world with any of his own productions. He has left behind him indeed many excellent manuscripts, but they are written in so very illegible a hand, that it is feared they will be lost to the world. His death is considered in Scotland as a great loss to the cause of true religion, which in him has been deprived of one of its most strenuous supporters. The Sunday after his death, a tribute of respect was paid to his memory, from most of the pulpits in Edinburgh and its neighbourhood.

DEATH OF COLONEL DESPARD.

We understand that Col. DESPARD distinguished himself, in the war before the last, as a most brave officer, and that the opinion which government entertained of his merits led to his being appointed governor of Honduras, where, however, some warm disputes arose between him and the people.

Our readers will probably recollect, that Colonel Despard was confined in Cold-Bath Fields prison, during a part of Mr. Pitt's administration, under the authority of the bill for suspending the Habeas Corpus act; and that his treatment, when under confinement, as well as his detention, were the subject of the philippics of Sir Francis Burdett in the House of Commons.

The evidence on which he was committed to Cold-Bath Fields prison cannot have been the same on which he has now been tried and executed; for the chief witnesses on his trial became acquainted with the subjects on which they gave testimony, only since October last, and all the treason charged has been perpetrated since that period. To the unequivocal proofs of guilt, adduced at the Surry Sessions, may therefore be added, whatever evidence against him was given on the former occasion.

Colonel Despard denied his guilt to the very last; but his conduct is easily accounted for. It is observable, that Coigley, whose guilt was afterwards established by the confession of his companion O'Connor made the same denial in his last moments, and, like Colonel Despard, was, for the time, canonized as a martyr by his own jacobinical party. The Attorney-General in his opening speech on the present occasion, very justly observed, that there are enthusiasts in politics as well as in religion, and that it is in the nature of enthusiasm to lead men to assume the excellence of the object which they seek, and to underrate the difficulties that oppose their attainment of it. Colonel Despard, probably, possessed, as well as affected, political enthusiasm. He seems, that is to say, to have imagined, that by seizing and killing the King, destroying the parliament, corrupting the army, and putting himself and some Irish, as well as British desperadoes, at the head of the country, he should give liberty to the people; and there are in the metropolis, and in our great towns, not a few persons of the lower order who, though less philosophical in their reasonings, would exactly agree in his conclusions. The mind, however, of the leader of this party, had probably been, in the first place, soured by vexations and pecuniary embarrassments, into which his own temper had brought him; and being destitute of that religious awe which sometimes, to a certain degree, restrains even the dissolute and profane, the atheistical principle of mere general expediency (an expediency of which every man's own prejudiced and impassioned mind is the judge) would naturally be resorted to, and would have full scope for its operation. If we suppose Despard to be hardened in his disbelief of a future judgment, and bent on his great object of subverting the government, it becomes easy to account for any equivocation, or even falsehood, to which he might resort in his last moments, in order to inflame the people. "The lie in his right hand," would be the means of forwarding his end. The affirmation also of what he called his innocence, would seem to shed a glory on his character. In proportion as men disbelieve an hereafter, they naturally seek that honour which comes from men, and even the dying regicide wishes to live in the memory of his party.

That Colonel Despard had imbibed French principles may be inferred not only from his own general habits, and from the character of his associates, but also from many things which fell from his lips after his conviction. He was visited by the Reverend Mr. Winkworth, chaplain to the Surry prison, a short time before his death, but he pertinaciously, though civilly, refused to enter into any religious conversation. Mr. Winkworth entreated him to read a short summary (by Doddridge) of the Evidences of Christianity. "Sir," replied the Colonel, "I might, with equal propriety, request you to read the book with which I am engaged;" and he then shewed to the chaplain a treatise on logic. Being again pressed on the same subject, he said, "I have fetters on my leg; do not endeavour to put fetters on my mind." He observed, in his first conversation with the same clergyman, that he had studied theology a great

deal, had attended all sorts of places of worship, and had, many years ago, made up his mind on that subject; he added, that "he did not believe in the truth of religion—it might be very well as an affair of state, but it was the same thing whether men were High Churchmen, Methodists, Dissenters, Catholics, Quakers, Atheists, or Savages." He thanked Mr. Winkworth for his attention, since he assumed it to be from a kind and good motive, but he wished not to hear more of the topic.

Colonel Despard addressed the people, when he was on the point of suffering. As he advanced for this purpose, he was obstructed by the rope which was round his neck, but was not at all discomposed by the circumstance. He assisted the executioner in adjusting the rope, and then proceeded. In his speech he observed, "But though his Majesty's Ministers know, as well as I do, that I am not guilty, yet they avail themselves of a legal pretext to destroy a man because he is a friend to truth, to liberty, and to justice; because he has been a friend to the poor and the oppressed. But, Citizens, I hope and trust, notwithstanding my fate, the principles of freedom, of humanity, and justice, will finally triumph over falsehood, tyranny, and delusion, and every principle inimical to the interests of the human race. I wish you all health, happiness, and freedom, which I have endeavoured, as far as was in my power, to procure for you, and for mankind in general."

How awful was the death of this man! That he might not have committed that which was in his own eyes a crime, may be admitted; but let no one, therefore, infer, that he had not uttered the words, or done the deeds proved upon him by the concurring testimony of the witnesses on his trial. He, indeed, acknowledges, that he had "endeavoured, as far as was in his power, to procure liberty for the people, and for mankind in general;" a liberty to be pursued, unquestionably, through blood, and founded on the overthrow of law, property, and religion. It is impossible to fix any crime on the conscience of men, who are hardened in jacobinical principles. Every thing is in their eyes good, which others deem the most criminal. It is, therefore easy for them, in the very article of death, to protest about their innocence.

The manifestation of religious unconcern was in this case such as even to defeat its own purpose. A dying creature amusing himself with logic, when on the very brink of his departure out of the body, betrays only that infatuation and hardness which belong to those unto whom "God himself sends strong delusion, that they may believe a lie," because they receive not the love of the truth. There is a heroism supplied by Christian principles, that is far different from that which we have been contemplating; a heroism which belongs to the full confession of guilt, not to the obstinate assertion of innocence, and to a humble trust in the Saviour of the world, not to the obdurate and final rejection of his mercy.

We are peculiarly happy in being able to furnish our readers with a long and particular account of the death of another person, recently condemned, in whom this Christian heroism appears to us to have been peculiarly exemplified. His last end furnishes a striking contrast to that of Colonel Despard. We have obtained our information in each case from the most authentic sources, and we hold it to be a most sacred duty not to attempt to colour, in any degree, either of these two remarkable transactions.

DEATH OF MR. FINLEY.

Francis Finley, the subject of the present narrative, was executed at Newgate, for forgery, on the 9th of Feb. last. He also had been an officer in the army. He was the son of a clergyman of the Church of England now deceased. During his confinement, he was frequently visited by a respectable minister of the church. Mr. Finley at first entertained great hope that his own high professional character, and the exertions of some respectable friends, would obtain a mitigation of his sentence, and he was wont chiefly to inquire after the success of their applications. He was assured by the clergyman in question, that there was little prospect of his life being spared, and was reminded of the importance of obtaining pardon for all his sins through the merits of his Redeemer. He acknowledged the justice of the remark, but evidently with an heart, at this time little interested. Mr. Finley professed a respect for religion, and a belief in the fundamental doctrines of Christianity, but this was probably the effect rather of early prepossession, than of any present sense of their importance. The Rise and Progress of Religion, by Dr. Doddridge, was put into his hands, and he promised to read it with attention. For near a week his views appeared to be the same. His mind was occupied with the hope of obtaining the king's pardon, though he observed, that whatever his fate might prove he could not be the worse for the visits and instructions afforded him. After a time he became more serious and thoughtful, less anxious about worldly matters, and better reconciled to his situation. He was generally employed in reading the Bible, Prayer-book, or Doddridge, and was frequently observed to shed tears. His desire of spiritual instruction increased, and he took a cordial interest in the prayers put up for him. When his mind was in this state, he suffered much from the severity of the weather, and his indisposition was attributed by those about him to a lowness of spirits, resulting from a dread of his approaching end. He himself, indeed, now, for the first time, expressed a fear of death, and observed, that had he suffered at the instant when sentence was passed upon him, or at any subsequent period, he could have met his fate *like a man*. His present apprehensions evidently arose from a sense of guilt before God, and a dread of its consequences; and it was plain, that a material change was taking place

in his views and conduct. He continued in this frame of mind till Monday, the 10th of January. On the morning of that day he appeared in a great agitation, which was occasioned by the following circumstance. In the preceding night he dreamt that his father and sister (who were both dead) appeared to him several times, and solemnly exhorted him to "prepare for death, for he would certainly die to morrow" He was led by the dream to fear that he was not prepared to meet God, and earnestly entreated that prayer might be made for him, repeating the words, "Die to-morrow, to-morrow!" It was observed to him, that by to-morrow might be understood, not the next day, but a time near at hand, and quickly approaching; and that the impression which had been made upon his mind, might prove signally useful, through the mercy of God, in awakening him to a more serious concern about the state of his soul Nothing could exceed the apparent earnestness of his devotion, and depth of his repentance, on the day which is now spoken of The consideration of his guilt and unworthiness, and the dread of eternal punishment, drew tears from his eyes No arguments could convince him, that his sentence would not be executed on the following morning; and when informed that his report was not made to the king, and that he would certainly have a week's notice of his execution, he was of opinion, that he should die a natural death in the course of that night He was much distressed, lest his wife, who always daily visited him, should observe his agitation; and greatly condemned himself for having brought so much affliction on one, who had shewn the strongest attachment towards him. On the following morning he appeared more composed, and thanked God for the unexpected prolongation of his time, which he trusted he should be enabled to improve He expressed a hope that he might finally obtain that assurance of forgiveness, through the merits and intercession of the Son of God, which Bishop Atherton possessed before his execution; the remarkable account of whose conversion had been sent to him by the same person who had furnished him with Doddridge's Rise and Progress. At this time, in praying for himself he said, that he felt consolation from that passage in the 8th chapter to the Romans, 26th verse—"Likewise the Spirit helpeth our infirmities, &c." He was particularly impressed by some passages in a treatise on repentance, by the Rev. T. Scott, and repeatedly referred to those parts which represent the distress and sufferings of a contrite spirit, humbled under a sense of guilt, and desirous of pardon. These, he observed, were exactly descriptive of what passed in his own breast.

It graciously pleased the Almighty to allow Mr. Finley an unusual interval between the time of his sentence and its execution. He, at length, became more tranquil, and spoke of his approaching end with remarkable composure. He hoped God would finish the good work which, as he trusted, was begun in him, and in this case, he said, he did not care how soon he should depart this life. Agreeably to his own request, he received the sacrament with his afflicted wife. He frequently mentioned his family in terms of great affection, particularly his aged mother, his wife, and infant child, and trusted that the Almighty would raise up friends for them in their destitute and unprotected state.

It was now positively asserted, that the report would be made at the levee on the 2d of Feb. and he seemed fully to expect it. He received, from Mr Kirby, the fatal intelligence with great composure and fortitude, and thanked God for the extraordinary time which had been granted him. On the next morning (Friday) he was urged to settle all temporal matters without delay, for his time was short. He said, that he understood he had a *week* before him. Being told that his sentence would be executed on the following Wednesday, he expressed some surprise: he paused for a few moments, and added, "God's will be done: a day is with him as a thousand years; and he is able to perfect his work at any time." He now seemed to feel more for his poor wife, than on his own account, and hoped God would support her in her distressed condition. At this time he was indulged with a separate apartment, and observed, that compared with his former situation, he was now in Paradise, being better able to improve the short remainder of his time. He wrote a letter to his mother, another to a lady who had kindly interested herself in the welfare of his family, and a third to his prosecutor, Mr. Farnshaw, thanking him for the lenity shewn before and at the trial, and for the readiness with which he signed his petition to the king, for a mitigation of his sentence; he wrote also to his wife. He wished to devote the whole of the approaching sabbath to the concerns of his soul, and prayed that the Lord would sanctify his attendance on the means of grace. He conducted himself, during the time of divine service, with the greatest attention, and thanked Dr. Ford for his sermon. Mr. Finley's child had only been privately baptized, and if there was no impropriety in its being christened in the prison, he was desirous of being witness to his being received into the Church. The following day (Monday) was fixed for the performance of that office, and Colonel L—— kindly acceded to Mr. Finley's wishes of becoming godfather. The composure of Mr. Finley, the distress of his wife, and the silent attention which prevailed during the ceremony, rendered it a most solemn service. The office being ended, Col. L—— and Mr. Finley were engaged some time in conversation; just before they parted, the latter observed, that "the healthy appearance of the child did not discredit its godfather, and he hoped his future conduct might not; but that he would prove an honester man than his father." It was agreed that Mr. Finley should receive the sacrament the next day, rather than on the morning of the execution, which

is the usual time. Mr Finley awoke on the Tuesday morning unusually refreshed. Just as Mr. Finley and the person who furnished this account were entering the chapel, a noise below announced the approach of his wife, who appeared in an agony of grief, having learnt in the prison that her husband was to be executed the next morning. When she was a little composed, they went into the chapel to receive the sacrament, and found that ordinance to be the strengthening and refreshing of their souls. Mr. Finley was very desirous that his wife should leave him as soon as they had dined. When urged to return home, she was almost distracted, and intreated that she might be permitted to remain with him till seven o'clock. Mr. Finley displayed much command of himself during this trying scene. He begged her to spare herself and him, and to consider of how great importance it was, that he should devote the remainder of his time to devotion. He told her that he was only going a journey to a distant, but he was sure a pleasant, country, where he trusted they would meet again never more to part. She was prevailed upon to leave him, with the greatest difficulty, about four o'clock, under an expectation of returning for a short time. Mr. Finley was now left alone, and his mind being chiefly intent upon God and heavenly things, the tranquillity, which this trying scene had, in some degree, removed, was restored. He thanked God that "the bitterness of death was past;" and after a few inquiries respecting his wife, he expressed great satisfaction that she had been prevailed on not to return to him. He now observed, there was nothing to call off his attention from God and his own soul, and he trusted the short remainder of his time would be improved to his eternal benefit. It was a source of uneasiness to him, that it was out of his power to make restitution to some of the persons whom he had defrauded, and he hoped they would forgive him the injury he had done them. He lamented that he had not seen his brother, who was in London a short time before his trial came on, and begged that a letter might be written to him, intreating him to depart from sin, and devote himself to the service of God. He acknowledged the goodness of God in not granting the desire he lately expressed, that his sentence might be mitigated to transportation; saying, that he thought that the misery and ignominy which he and his wife must have undergone in a voyage to Botany Bay, would have been more than they could have survived. Mr. Finley observed, that he did not possess that full assurance of pardon and acceptance, which some persons boast of, and which was granted in so extraordinary a degree to Bp. Atherton; and he was very desirous of knowing whether the composure he experienced, and which had for some time been increasing, was an evidence of the forgiveness of his sins. He was much comforted on being told, that this assurance was not granted to all true Christians in their last hours, and was no where mentioned in Scripture as a necessary evidence of our state; but that the best and most certain conviction of our being pardoned, was, to be conscious that we repent truly of all our sins, that we have a lively faith in the mercy of God through Jesus Christ, that we perceive our progress in godliness, and that we desire to conform our sentiments and actions to the mind and will of God, in dependence on the aid of the Holy Spirit. About ten o'clock he eat part of a biscuit, and drank half a glass of wine; and being recommended to put a little more in his glass, he observed, "that he looked to other means for support, and that a small quantity might affect him, and supply him with a false courage." He added some remarks on the awful condition of those who have gone to execution in a state of intoxication. This brought to his recollection how much he had been shocked, during the rebellion in Ireland, at the stupid indifference which some persons had manifested at the time of their execution; and mentioned the conduct of a person of some education, who employed himself on the night preceding his death, and the morning of his execution, in reading Shakspeare. He attributed this dreadful indifference to the principles of infidelity, which had been so industriously disseminated; of which indeed he had ever had the greatest abhorrence.

It is scarcely necessary to observe, that the whole of this evening was not engaged in conversation; the far greater part of it was employed in prayer and supplication, with thanksgiving, and in reading the Scriptures.

Mr. Finley lay down during three or four hours, and slept for two hours on the night preceding his execution. His waking time was employed in earnest prayer to God, that he would enable him, by his Holy Spirit, to know whether he had obtained pardon of all his sins, through the blood of Jesus Christ, so that he might not depart this life in ignorance and self-deceit, and be ruined by too confident a security. The increased composure which he felt was, as he trusted, a token to him for good. He desired that as soon as his poor wife should be settled, his trunk might be sent to her; observing, that it contained nothing of any value, except the few books given him during his confinement, which he prayed that God would bless to her also.

He begged the minister who attended him to accept his razor and strop, which he observed were pretty good, and he hoped that in using them, he would occasionally think of the giver———.

Between six and seven, J. Manby, a young man under sentence of transportation, who had set up with Mr. Finley during the preceding night, came into the room to know whether any thing was wanted. Mr. Finley took that opportunity of observing that he felt very much for the unfortunate situation of the young man, whose crime, he said, was the consequence of bad example in those whose duty it was to instruct him in religion and

virtue: he was sure that there was something good in him; and feared that if he was sent to Botany Bay, he would be ruined forever. He then asked Manby if he would join in prayer; for he took a remarkable interest in the welfare of the soul of this lad, a circumstance indicative of the sincerity of his own conversion. Finley expressing a hope that the prayers just offered up might be answered, the young man left the room with tears in his eyes.

Every moment that was not employed in prayer, was now improved by Finley in meditation. A little after seven he observed with great composure, that his hand was as cool as he ever remembered it. He soon afterwards asked what o'clock it was, and on receiving an answer, he said, "that he did not wish the time of his execution to be either hastened or prolonged a moment." A knock at the door led him to conclude the sheriffs were arrived, but a person appeared with a letter from the gentleman who had sent him the books above-mentioned. The contents of this letter increased the satisfaction and composure of Mr. Finley; and the hope respecting his soul, which was expressed in it, was the subject of instant prayer.

About ten minutes before eight o'clock, the turnkey announced the arrival of the sheriffs and officers. Mr. Finley rose to meet them, and taking them separately by the hand, thanked them and Dr. Ford for all indulgences; and added, "I am quite ready." He was immediately led to the door, when his fetters were knocked off, which being done, he calmly observed, "He was free indeed." He was then brought back into the room to be bound, and appeared to derive support on being reminded that his Saviour was bound for his transgressions. After this, he seemed wholly abstracted from every thing that passed. As he again left the room, he said that he had made a mistake; that he intended to drop a white handkerchief, as a signal for the platform to fall, and not the coloured one which he held between his hands. The white handkerchief being given to him, he bowed to the officers, and followed them through the prison. As soon as he came to the outer door of the prison, and within sight of the scaffold, he requested the minister to put up a short prayer for him, before they parted. About twenty or thirty people were assembled in the entrance of Newgate, who were admiring his fortitude, and lamenting his unhappy situation. Hearing their observations, he addressed them in the following words: "Do not imagine, because I am a military man, that the composure I now manifest is the effect of natural courage. It altogether proceeds from a hope that through the merits of my Redeemer, my sins are pardoned, and that I am going to heaven. If I am strong, I am strong in the Lord, and in the power of his might." Upon this, bowing to the Clergyman, he ascended the scaffold with the utmost composure; and he seemed to retain his fortitude until the fatal moment. The populace took a strong interest in his fate. We understand that his widow being left in distressed cirumstances, a subscription is raising on her behalf.

We are afraid of weakening the impression which this story is calculated to make, by any observations that we can add. Perhaps, however, a remark or two may not be without their use.

First, it is worthy of notice that there was a great tenderness of feeling in Finley, during the period which has been described. In Despard there appeared to be sentiments of a contrary kind, and indeed to be a levity which was by no means consistent with sensibility. He spoke to the people of "humanity," but he behaved with a certain species of hardness, to which he had probably worked himself up, as the means of sustaining his magnanimity. We have heard that when he saw his wife for the last time, whom he seems to have instructed in his own principles, they united in reproaching a third person, (a lady) for the weakness of weeping bitterly. Devotion softens while it soothes the mind, and disposes to kindness as well as humility. Irreligion generally affects stoicism, and has no mode of meeting the time of trial except that of contradicting reason and nature. In this respect, therefore, the French philosophy is by no means so *reasonable* as the Gospel.

But there is a far more important sense in which the conduct of Finley was more rational than that of Despard. When a convicted criminal is leaving the world, is it not more reasonable that he should confess his sins, than make harangues against his prosecutors; and that he should read his Bible, than betake himself to the study of logic? The progress of religion in the mind of Finley, appears to have been remarkably consonant to reason, and it is on that account the more satisfactory; for it pleases God to work by his Holy Spirit on the human heart, in a manner perfectly suited to our true condition and circumstances. The dream indeed which Finley spoke of may be deemed extraordinary. This, however, is not the circumstance to which either himself, or those around him, looked for evidence of his conversion.

Again, the *calmness* of Finley was perfectly rational, while that of Despard was irrational. The one believed that he had obtained pardon of his sins through a Mediator: and why, therefore, should he be afraid? The other, even according to his own principles, was leaving all that makes man happy in this world, without any hope of happiness hereafter. He was, moreover, about to take a tremendous leap, of which it was impossible that he could be perfectly sure that he should not rue the consequences.

We might add many other observations, but we have contented ourselves with endeavouring to rescue religion from the imputation of folly, and with charging this very folly on those *men of reason*, who are too wise to repent and believe the Gospel.